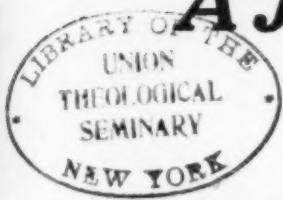


The **CHRISTIAN CENTURY,** *A Journal of Religion*



—
Separate the Sword and the Cross!

An Editorial

The Roman Church and Freedom

By Stanley B. James

“I Was Thirsty and Ye Gave
Me Drink”

By William E. (“Pussyfoot”) Johnson

Congratulating the Almighty

An Editorial

—
Fifteen Cents a Copy—November 17, 1927—Four Dollars a Year

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Is Life Worth While?

THIS is the question of questions, asked now as never before. The old, easily wrought and easily held philosophies are breaking down. For multitudes life is hollow: it has no inherent meaning. Happiness is luck: it depends upon adventitious circumstances. If you are prosperous, if your work is congenial, if you are happily married, if you have children and they turn out well, life indeed seems worth while. But when circumstances are adverse where are the springs of happiness and courage? How can one keep the captaincy of his soul when life's common goods turn to ashes? Our communities are full of those whose hope of finding goodness in life has crumbled beneath the loads they bear. There are times when even the fortunate feel

the hollowness of life. What can one do to support the faith that, come what will, life is good?

GREAT souls are now living among us who have something highly important to say to their fellows on this problem of universal experience. They have drunk deeply at life's fountain. They have met life on its own terms and yet have gone steadily on their way. Now they stand at the point where it is safe to say that the outcome of their adventure is no longer in doubt. Suppose we ask them, "Where have you found the ultimate and enduring inspirations?" That is precisely what *The Christian Century* has done. It has gathered a notable company of such men and women and has induced them to write, intimately and revealingly, on

Why I Have Found Life Worth Living

Their testimony will greatly aid in interpreting the current unrest and make an invaluable contribution of personal help to all who read their words. Among them are such significant voices as

JANE ADDAMS

whose rich life has stretched the gamut between the city's slums and the seats of the world's mighty;

LORADO TAFT

creative artist and profound interpreter of art. Who does not wish to know how life presents itself to him?

HENRY van DYKE

who has conspicuously combined in one career public service, teaching, preaching, and the creative activity of the poet and essayist;

MORDECAI JOHNSON

A scholar and gentleman who feels life with that special poignancy derived from the fact that he is a Negro living in a white social order;

CLARENCE DARROW

famous lawyer and mechanistic philosopher, who does not know whether he has found life worth living, but will write honestly of life as he views it;

CARRIE CHAPMAN CATT

life-time leader in the struggle for the new status of woman, and now an international voice calling women into the paths of world service;

CHARLES M. SHELDON

who, as minister, editor, and novelist, has won as rich a knowledge of the inside of men's hearts as any living American;

STEPHEN S. WISE

who looks at life with the eyes of one standing in the racial and spiritual succession of Job and Isaiah;

BURRIS JENKINS

characterized by a Kansas City newspaper as "the whole town's pastor" who has borne suffering and surmounted defeat, and never forsaken the battle;

CHARLES E. JEFFERSON

outstanding preacher and social prophet, whose influence, quietly exerted, is today greater than at any other time in his honored career;

GIFFORD PINCHOT

whose battles for national righteousness have made his name a symbol of the best in public life;

MEL TROTTER

famous worker in souls, who knows humanity when it is down-and-out as well as when it is up-and-in.

THIS series will be but one feature in a collection which will make 1928 the most notable year in the history of *The Christian Century*. Other features will be a discussion of *What the War Did to My Mind*; and another discussion of *The Church in Our Time*; the series of weekly news reports from all parts of the United States and Canada, and from other lands; together with candid editorial treatment of current events and contemporary issues. All in

The 1928 Christian Century

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Contents

Editorial	
Editorial Paragraphs	1347
Congratulating the Almighty.....	1350
Separate the Sword and the Cross!.....	1352
Safed the Sage: The Original Cat.....	1353
Verse	
Twilight, by E. L. Peterson.....	1353
Contributed Articles	
"I Was Thirsty and Ye Gave Me Drink," by William E. Johnson.....	1354
The Roman Church and Freedom, by Stanley B. James	1356
Dr. Woelfkin's Fundamentals, by Conrad Henry Moehlman	1358
British Table Talk.....	1360
Books	1361
Correspondence	1362
The Sunday School: The Curse of Formalism.....	1365
News of the Christian World.....	1366
California Church Life in Review.....	1367
From a Midwestern Watch Tower.....	1368

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EDITORIAL

THE DISCIPLES will celebrate, on November 18, a centennial which more truly marks the conclusion of their first hundred years of denominational existence than did the anniversary which they observed in 1909. The beginning of a religious movement can never be dated precisely at a given moment,

The Two Centennials of however decisive that moment may be in its implications. Nearly twenty years ago the Disciples celebrated the one hundredth anniversary of the publication of Thomas Campbell's "Declaration and Address" and the organization of the "Christian Association" which became the Brush Run church and was in some sense the first church in the new movement. But for many years after that event there was no thought of bringing into existence a new denomination. The Brush Run church presently joined the Baptists and the Campbells considered themselves a group of "reformers" within the Baptist fold.

The Disciples have, historically, been a group urging Christian union on the basis of a return to the simplest conditions of discipleship and the elimination of all divisive questions of opinion. That movement had its centennial in

1909. But the Disciples have also been a denomination standing for a particular set of opinions as to the conditions of membership in the early church and the necessity of restoring this "ancient order." It is this second phase of their history whose one hundredth anniversary falls at this time. It was Walter Scott who arranged the terms of the gospel in what he considered a logical and scriptural sequence—faith, repentance, baptism, remission of sins, and the gift of the Holy Spirit—and thus, in his own phrase, "restored the ancient gospel." In the first sermon which he preached in a revival meeting at New Lisbon, Ohio, on November 18, 1827, he made his first clear statement of this scheme, and William Amend, who responded to his invitation, "was the first man of whom we have any knowledge who, in modern times, so clearly and fully complied with all the gospel conditions of pardon as required by the apostles." Others followed and within a few weeks the "ancient order" had been adopted by a group of Baptist churches which shortly ceased to be Baptist churches, and gradually coalesced in an independent denomination.

A Newspaper's Awakening Sense of Responsibility

IN ALL THE FURORE accompanying the current attack by Chicago's mayor on the superintendent of schools, there has been no more heartening development than the stand taken by the Chicago Tribune. It is possible that this newspaper has felt a special sense of responsibility in the matter, for it was the sensational headline on a story in its pages, which made it appear that the superintendent had banished such patriotic pictures as "The Spirit of '76" from the classroom walls, that gave the politicians their first chance to open their ridiculous fire on Mr. McAndrew as an agent of a foreign imperialism. The Tribune's editorial policy of these post-war years, in opposition to anything that might by any possibility be construed as having a leaning towards international cooperation and in favor of a stark isolationism buttressed by an army and navy able to defy the world, has contributed enormously to the sort of ideas now being given publicity by Mayor Thompson. However, it is not the Tribune's past that is now under discussion. It is much more important to see the way in which this great newspaper, faced by a condition of appalling portent, has abandoned truculent jingoism and come squarely out on the side of the at-

tacked superintendent of schools, and all those elements of civic decency and national good manners for which Mr. McAndrew has become a symbol. Not only has the Tribune ranged itself on the right side in this particular case, but it has removed from its editorial masthead that toast of Decatur's, "My country, right or wrong," which so perfectly expresses the mood out of which Thompsonism grows. The Christian Century may not always agree with the Tribune in the future, any more than it has in the past. But it is glad to give recognition to the awakened sobriety and sense of responsibility which has marked that newspaper under the stress of recent weeks.

"Golden Rule" Nash Passes On

ARTHUR NASH is dead at the untimely age of fifty-nine. The work which gave him fame began after he was fifty years of age and it was far from completed. He was a new type of evangelist. Religion was his passion but he was a business man. He once said that he hated business—that his great desire was to preach, but his evangel was that of brotherhood in industrial relations and he found the proverbial ounce of practice worth a pound of preaching. In other words, making his factory a success, and proving thereby that the practice of fraternity in industry was possible, not only gave him material for his preaching but was itself his greatest sermon. He radiated confidence in the practicability of putting the ethical principles of the sermon on the mount into business. His associates were won quite as much by his enthusiasm and faith as by his methods; in fact, it was the way in which he won them to his ideals that did most to make his experiment a success. Convincing them that if the Christian teaching was true it would succeed, he put them to work with the faith that possessed him. In the earlier years of the decade in which he won signal attention most of his speaking was before religious assemblies. He was hailed as an apostle of the better industrial order and denounced as a faker and spot-lighter. He accepted the stones thrown as a part of any efforts to create new and better ways of living that challenge the old and accepted, and no one ever heard him reply in bitterness. Of late years he had been mostly in demand before chambers of commerce and business men's clubs. Those who once scoffed remained to listen with rapt attention. All who welcomed his efforts to discover any better way of working together will devoutly hope that those who succeed to the business will know how to carry on in his spirit.

One Man's Struggle With the Industrial System

ARTHUR NASH'S undertaking was an adventure in Christian ethics. Many of his experiments failed, but failure never brought discouragement. He never regarded any particular program which he undertook as final, but the principle of the golden rule he did regard as final. His greatest desire was to see the workers own the factory. To this end he commuted profits into a stock bonus by which those who purchased a share at par were given another in earnings. He found that the more skilled and

higher-paid workers bought and the rank and file either did not buy or soon sold their purchases. So he turned with disappointment but without discouragement to a larger sharing of profits. Sincerely desiring to avoid becoming a millionaire he reduced his margin of profit to a point where the bankers from whom he was compelled to borrow large sums at peak seasons objected for fear some sudden flurry in business would tie up assets, and he was again defeated. There seemed no way to make the business as large as possible and thus to extend benefits without Mr. Nash himself sharing in the increasing capital, unless he gave this away and thus abstracted it from the business. Unwilling to fly to utopianism, he accepted the paradoxical condition forced upon him by the business system and made himself the best trustee he knew how to become, holding title but using income to work out further experimentation. He hoped for twenty years' more opportunity in the effort to divide profits and property without resorting to the easy devices of charity. Mr. Nash's turning to the Amalgamated Clothing Workers union was a characteristic effort to increase effective cooperation. Two years before he induced his workers to join this union it had tried to enlist them in a strike against his inner factory type of cooperation. Their failure was complete but he carried no animus against them because of their effort and, becoming convinced that they offered the finest type of worker-employer cooperation available in union relations, he persuaded his people to enter their ranks.

Seek Reunion of Churches Through Liturgy

THIS SUGGESTION has been made, both at Lausanne and elsewhere, that the true road to peace and unity among the churches is not the road of controversy but the path of prayer. We are indebted to the American Church Monthly for an account of an order of monks, organized at the suggestion of the pope in 1924 under the direction of the abbot primate of the Benedictines, devoted specifically to the promotion of unity between the Roman and the eastern churches. The Monks of Unity occupy a priory at Amay-sur-Meuse, in Belgium. They give special attention to the liturgy, using the forms of the Roman, Greek orthodox and Russian churches. The writer tells us that the monks refuse to engage in controversy of any kind, and that their motto is "to study in order to know, to know in order to love, and to love in order to unite." There are a few branch houses in other localities and a large number of student circles have been formed in the European universities for the study of the reunion problem. While this effort is directed especially toward effecting a reconciliation between Rome and the eastern churches, some of the Anglo-Catholics entertain a hope that the suggestion which it embodies may have some significance for them. They recall that there are oriental churches in communion with Rome which enjoy the privilege of using their own liturgy, and that at the time of the reformation Pope Pius V offered to Queen Elizabeth the recognition of the English prayer book and the right of following ecclesiastical customs different from those of the rest of the Roman Catholic church "if only the bond of canonical unity between Canterbury and

Rome might be preserved." But what is essential to "canonical unity"? The recognition of the supremacy of the bishop of Rome, including, since the vatican council, the recognition of his infallibility and of the superiority of his authority even to that of a general council. It is a beautiful thing to see the irenic spirit manifesting itself in the sharing of forms of worship and in the mutual appreciation of one another's traditions, as among the Monks of Unity. It will at least encourage those attitudes which are essential to any future program of unity. But the testimony of history is that tolerance of liturgical variety has no significance whatever as an approach to unity with Rome so long as "canonical unity," that is, subordination to Rome, is rejected.

The Tipping System In Literature

JUST WHEN the anti-tipping system is gaining ground in all those fields which have been distinguished by the outstretched and eager palm, when tipping at hotels and restaurants has been prohibited by law in Italy and is being banned by custom in France, and when the sleeping car porters are waging a campaign for wages which will take the place of the gratuities which travelers have been compelled to give to Mr. Pullman's employes to keep them alive,—just at this inopportune moment come tidings of an effort to place the hard working magazine writer in the class of those who must subsist precariously upon tips. A weekly paper in Vienna announces that it pays its contributors nothing, but it gives their addresses and suggests that readers can send to them whatever reward they consider commensurate with the value of their articles. It is to be feared that this scheme will not work. The preachers tried it long ago, and even with the advantage, which they enjoyed in common with the waiters and porters, of meeting their patrons face to face and being able to intimidate the parsimonious with an accusing eye, they found that the returns were too uncertain. So the tipping system for the support of the ministry—that is to say, donation parties and "silver offerings"—has long since been abandoned, except by some popular evangelists who, through efficient organization and diligent promotion, can work up a spontaneous "love offering" of satisfactory proportions. But for authors, deprived of the opportunity for the direct appeal and what might be called the personal touch, there is not a chance. The Viennese authors had better join with the Pullman porters and demand "no tips and a living wage."

The Mistrial at Washington

AS MR. McCUTCHEON'S cartoon has put it, the attempt to shadow the jury in the Sinclair-Fall trial has made thousands of Americans believe that the defendants feared a free verdict. Certainly the presiding judge had no choice but to grant a mistrial. The revelations of the sort of espionage undertaken by the Burns detective agency throw a lurid light on the conditions under which these men sought to stand before the bar of justice. Here, for example, is the report of a single Burns operative:

No. 014.
New York, No. 5023.

Friday, Oct. 28.

John P. Kern, subject.

Upon instructions received from Manager CGR I investigated the ownership of No. 1315 North Carolina avenue.

I went to the State District building and first learned that these premises were owned by John P. Kern and Hazel B. Kern.

I was then directed to the Recorder of Deeds building on Fifth street, between D and C.

At this building I made a check on the records as far back as Jan. 1, 1926, but could find no mortgage having been recorded during that time. I could find no record of existing mortgages on the property at this time.

Some idea as to when Kern bought this house would be necessary before being able to learn the mortgage on same and its amount. No release or satisfaction has been recorded on the property since July 1, 1927.

I will attempt to learn the amount of the mortgage and the holder.

This, of course, can mean but one thing. The employers of the Burns detectives were interested in the mortgage on the house of John P. Kern only because Mr. Kern was a juror in this trial. What connection they conceived between Mr. Kern, the mortgage-holder, and Mr. Kern, the juror, does not take much imagining. No one is in a vindictive mood toward Mr. Fall, a pitifully broken old man. No one has been inclined to believe that the welfare of the republic was much involved in sending Mr. Sinclair to jail. But the revelations that have produced this mistrial do raise the question, Is big business to defy the law in this country? And this is an issue in which the welfare of the republic certainly is involved. At all costs, the government must secure a free and fair trial of these defendants.

The Briand Proposal Takes on Life

AFTER WEEKS of germination beneath the surface of American political life, the suggestion of M. Briand for a treaty "outlawing" war between France and the United States has begun to bear fruit. The opening of congress is still several weeks distant, but Washington comment concedes that the Briand proposal will provide one of the principal issues of the approaching session. Public sentiment throughout the country is waking up, and the interest and sympathy of our public officers follow automatically. To that large body of church folk who are committed to the search for a way of world peace, this increasing interest in the Briand proposal comes as an earnest of more hopeful days following the disappointment of the Geneva disarmament conference. They must have noted with especial satisfaction how large has been the share of the federal council of churches in winning public consideration for this matter. It is far too early, of course, to regard the effort to negotiate an outlawry treaty with France as certain of success. No precise proposal concerning the terms of such a treaty—either from French or American sources—has reached the public and so discussion must still remain in the realm of generalities. But it is just as well that the discussion should remain general for a few weeks longer. It is the fundamental idea of the Briand proposal that now matters—the idea that a major European state is willing to eschew war as an agency of action. If the present interest in this idea can be further stimulated until the entire country realizes the significance of the Briand offer, there is every

reason to believe that a public opinion will be aroused which will not only force the finding of an acceptable formula in this case, but will go far towards making this treaty with France what M. Briand, in his original speech, expressed the hope that it might be, "a solemn example to other peoples."

Doctor Schweitzer May Visit America

A LETTER from Dr. Albert Schweitzer, which must have left Laubarene in equatorial Africa at about the same time that its writer started on his present trip to Europe, brings assurance that the United States is likely to see and hear this most famous of living missionaries next year. The letter is addressed to a member of the editorial staff of *The Christian Century*, and refers to an article interpreting some of the views of Dr. Schweitzer which appeared in this paper about two years ago. Because of the intimate view which it gives of the life of this man who chances to be the greatest living interpreter of Bach, one of the world's great organists, and one of the world's great philosophers, as well as a medical missionary on the edge of the African forest, we feel that our readers will be glad to read what was of course written as an informal and personal note:

Professor Deissman of Berlin sent me your sympathetic review of my "Christianity and the Religions of the World" in *The Christian Century*. I am always delighted to find someone who shares my conviction that the optimism of modern life is not really Christian, that it is a subjective state and not justified by natural fact. Since the days of my youth this problem has agonized my mind, and now I have finally found peace and joy in activity. Every comrade in arms against either a serious or a dilettantish skepticism is a friend. So I extend my hand to you out of the distance.

I have been back at work here for the past three and a half years. We have moved our hospital about three kilometers upstream to a larger location. The old location was too small to accommodate the new buildings. The work is now completed and I have enough room for all patients, and in place of the old roofs made of leaves we have galvanized roofs. For many months I was forced to leave all surgery to my colleagues while I filled the rôle of contractor. I am now ready to leave for Europe for a furlough. It is possible that I will come to America in 1928 to lecture at Harvard university and to give organ concerts. Should my itinerary bring me at all near you I will make it a point to meet you.

The Missionary's Changed World

A SENTENCE in a letter written by a missionary in India reveals the changing circumstances under which the Christian enterprise is conducted in non-Christian lands today. This letter accompanies an article discussing that sensational book, "Mother India." The author of the article believes, as did the reviewer who dealt with the book in *The Christian Century* last week, that Mrs. Mayo's book will "give a very distorted idea of India to the general American reader." And then this missionary makes this statement, which deserves consideration: "It has certainly made the position of American missionaries in India very much more difficult than before." Undoubtedly the writer knows whereof she speaks. Her protest against Mrs. Mayo's

conclusions is the more interesting since her interests, as a missionary, are to a large degree among the very portions of the Indian population to which Mrs. Mayo went for her most devastating charges. But we have surely reached a new day in the missionary enterprise when a single book published in an occidental country can, within four months of its date of publication, produce a measurable effect on Christian work in an oriental land. The old talk about the slowness with which ideas can travel amidst a largely illiterate population needs revision. The missionary works no more alone. He works as the representative of a vast population which is within the purview of his audience, even when that controlling population is ten thousand miles away. Here and there missionary supporters are somewhat gleefully saying that Mrs. Mayo's book makes the same charges that once constituted the backbone of missionary propaganda, but that are now seldom heard from the missionary. This letter tells why the missionary talks that way no more. He feels the moral responsibility not to give a distorted picture; he wants a chance to continue a service of brotherly good will.

Congratulating the Almighty

Under the guidance and watchful care of a divine and beneficent providence, this country has been carried safely through another year. Almighty God has continued to bestow upon us the light of his countenance and we have prospered. Not only have we enjoyed material success, but he have advanced in wisdom and in spiritual understanding. The products of our fields and our factories and of our manifold activities have been maintained on a high level. There has been advancement in our physical well-being. We have increased our desire for the things that minister to the mind and to the soul. We have raised the mental and moral standards of life.

We have had the blessings of peace and of honorable and friendly relations with our sister nations throughout the world. Disasters visiting certain of our states have touched the heart of a sympathetic nation, which has responded generously out of its abundance. In continuing to remember those in affliction we should rejoice in our ability to give them relief.

Now that these twelve months are drawing to a close, it is fitting that, as a nation and as individuals, in accordance with time-honored, sacred custom we should consider the manifold blessings granted to us. While in gratitude we rejoice, we should humbly pray that we may be worthy of a continuation of divine favor.

Wherefore, I, Calvin Coolidge, President of the United States, do hereby set apart and designate Thursday, the 24th day of November, next, as a day of thanksgiving and prayer, and recommend and urge that on that day our people lay aside their usual tasks, and by the family fireside and in their accustomed places of public worship give thanks to him who holds all in the hollow of his hand. . . . *The President's Thanksgiving Proclamation.*

FUTURE HISTORIANS of religion may well turn to the thanksgiving proclamation by President Coolidge as a more authentic evidence of the state of religion in these United States in the year of grace 1927 than any contemporary sermon or theological magnum opus. Calvin Coolidge owes his great popularity to his accurate though probably unconscious expression and symbolization of the popular mind and the general temper of American life. This proclamation is fresh evidence of the President's typical character, which the average American finds particularly acceptable since it is an achievement of

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nature rather than a work of art. That is, the President is able to express not only the political convictions but the religious sentiments of the average American with such peculiar accuracy not because he possesses the kind of clairvoyance which distinguishes politicians like Mr. Lloyd George and by which they are enabled to articulate a popular mood without sharing it, but because he is himself the type and needs therefore only to be himself.

In this weighty document the president gives expression to the religion of America, and the most casual observer cannot fail to note that it is not the Christian religion to which Mr. Coolidge gives voice. America, not unlike the rest of western civilization, has never accepted the Christian religion. It has never lacked a few heroic spirits who have made an honest effort to pattern life in accordance with the uncompromising rigor of the gospel. But in the hearts of the multitude the religion of Jesus survives only as a more or less covert amalgam with an amorphous religiosity which springs out of the soil of our national life and thrives in spite of, or perhaps because of, its spiritual vagueness and ethical vacuity. American religion would thus be justly classified as a "natural religion."

The inevitable characteristic of such a natural religion is the identification of physical prosperity with spiritual virtue. "There has been advancement in our physical well being," declares the President; "we have increased our desire for the things that minister to the mind and to the soul." In the higher types of religion a note of repentance and contrition always accompanies the sentiment of gratitude. In other words a truly ethical religion expresses gratitude for blessings precisely because in the heart of the worshiper they are regarded as undeserved, and their bestowal is felt as a weight of moral responsibility for which the sensitive soul feels itself unequal.

Not so this vague religiosity. In it the note of humility is lacking completely. God is given thanks not only for our physical prosperity but for our moral virtue. In other words we congratulate ourselves upon our spiritual achievements. And we congratulate God that he has on this earth a people so manifestly responsive in their spiritual life to the material blessings he has abundantly bestowed. We do not precisely thank God that we are not as other men, but the sensitive ear will catch echoes of the pharisee's prayer in the proclamation. "We have had the blessings of peace and of honorable and friendly relations with our sister nations throughout the world," says the President in what is perhaps the most revealing sentence in the whole proclamation.

Why should we give thanks to God for the "blessings of peace" when in the same breath we say to ourselves that we have deserved this blessing by our "honorable and friendly relations"? If we aspired to be truly religious or even imaginatively intelligent at this point the presidential proclamation would have to carry, as the veriest minimum, some such words as: "Let us pray to God that he may save us from pride in the possession of the extraordinary advantages which have fallen to us as a nation and that he may guide us in the just use of the power which our great wealth gives us so that it will not become a danger to the peace of the world."

The fact is that while we are living at peace with our

sister nations we are hardly cultivating among them those sentiments of good will which make peace lasting. There is a rising tide of hatred in the world, particularly in Europe, against us, hatred born of envy and fear. There is no malice in our heart to justify the fear, but power is as dangerous in the hands of the ignorant as in the hands of the malicious. Perhaps the envy is unavoidable, but it is nevertheless dangerous. The possibility of maintaining friendship between a very wealthy and a very poor continent is not easy or simple, particularly in a world which lacks the political sagacity and imagination to qualify and restrain the natural consequences of economic forces. If there is any defect in our political imagination it varies only in degree and not in kind from that of western civilization as a whole; but the defect is important because our power is so great.

In America, western civilization is simply raised to the nth degree. Industrial ingenuity, economic interdependence and political parochialism combine to make the prospect of building a peaceful civilization difficult if not dubious. If there is one virtue which makes the prospects of a powerful individual or group sufferable to the impartial observer or the chance victim of the limitations which its success enforces upon others, it is the virtue of humility. That is, alas, also the virtue most difficult of attainment for the successful man and the prosperous nation. It requires a high degree of imagination to dissociate virtue from success. The temptation to pharisaism is the inevitable by-product of prosperity. The President's proclamation is the evidence that we have not been able to resist the temptation. Perhaps it is too much to expect that we should. Spiritual imagination is a rare gift among individuals and is hardly to be found at all in large social and political groups. Yet somehow it must be developed even in the national group if civilization is to be saved from disaster.

The President's proclamation raises the question whether such unimaginative religiosity is not more dangerous than frank secularism. There are great moral dangers in that type of religious fatalism which ascribes divine origin to every chance social and economic phenomenon. In the man of nature the sentiment of religious gratitude is charming and invaluable. He lives close to the soil and soon realizes that the bounty of nature depends upon other forces besides his own diligence. If the man of the soil sees the revelations of God in the beneficences of nature and gives humble thanks for having received what he has not earned, he is expressing true religion. But in an industrial society whose wealth is only indirectly derived from the soil, it is difficult to transfer the religious gratitude of the peasant and to ascribe divine origin to industrial and commercial wealth without sanctifying every process by which the wealth was created and without congratulating God on the virtue and diligence of his faithful coworkers. In other words, religious sentiment in an industrial civilization needs intelligent and astute guidance lest it corrupt men with pride rather than prompt them to the paganism which our ordinary Christian profession so easily conceals. The great note for Thanksgiving day, 1927, should not be one of national self-congratulation, and certainly not one in congratulation of God, but of confession, of contrition, of moral anxiety, of repentance, and of prayer that Almighty

God would preserve the state and its people from that moral irresponsibility and blindness which are the invariable accompaniments of wealth and success.

Separate the Sword and the Cross!

DO THE CHURCHES mean it when they say that they desire to see their missionary enterprise in China freed from gunboat protection? There is common agreement that the threat of military interference held poised behind the missionary by the government of the state from which he comes constitutes a continuous and disastrous challenge to the sincerity and validity of his work. In some way, it is agreed, the Christian worker must be set free from this undesired protection, or his continued presence in non-Christian lands will come to be an added difficulty placed in the way of the acceptance of the gospel. But how much of this agreement represents thinking in a vacuum, and how much is a moving force in the arousing of the multitudes of uninformed church members in this country to call for a re-definition of the status of their missionary representatives abroad?

It is safe to say that the present status of American missionaries in China will not be changed unless the government becomes convinced that there is widespread popular demand for such a change. There is no hope for such demand except as it may come from the churches. It will not come from the churches unless the rank and file of Christian people are shown, by the mission boards and the missionaries now in this country, what the present situation is, and what are the implications of this situation. Up to date, the missionary agencies have been content with formal expressions of desire for a revision of the treaties between China and the United States. But this is a process that apparently requires the presence of a settled government in China, holding authority over the entire country. Such a requirement may not be met for years to come. If, in the meantime, the missionary must continue under a definition of protection which includes the use or threat of armed force in his behalf, the revision of the treaties will come too late to rescue the moral and ethical standing of Christianity.

It is now more than three years since a group of American missionaries, realizing the awkwardness of their position, addressed this request to the American minister.

The undersigned, American missionaries, are in China as messengers of the gospel of brotherhood and peace. Our task is to lead men and women into a new life in Christ, which promotes brotherhood and takes away all occasion of wars. We therefore express our earnest desire that no form of military pressure, especially no foreign military force, be exerted to protect us or our property; and that in the event of our capture by lawless persons or our death at their hands, no money be paid for our release, no punitive expeditions be sent out, and no indemnity be exacted. We take this stand believing that the way to establish righteousness and peace is through bringing the spirit of personal good will to bear on all persons under all circumstances, even through suffering wrong without retaliation. This is what we understand the example of Jesus Christ to mean.

The American minister, in his reply, showed the utmost sympathy for the point of view expressed by these missionaries, but declared that "American citizens in China must be protected in accordance with the treaties, and the government knows no distinction between missionaries and other groups of American citizens." This remains the American policy. So far as changes in the treaties are concerned there is, as has been said, little chance for change in the near future. But there is room for a wide latitude of practice in interpreting what "protection in accordance with the treaties" involves. Here the American government is solely responsible. And here the churches can well seek for reexamination and revision of practice.

A curious idea has gone abroad that the government acknowledges an obligation to protect all of its citizens in foreign lands, with force if necessary. No government could afford to assume such an obligation, since it would put it at the mercy of every adventurer. The government reserves the right to afford diplomatic protection to such of its citizens as it may desire to protect. And it likewise reserves the right to decide for itself as to what this diplomatic protection shall consist of. Diplomatic protection may, in practice, be interpreted in any number of ways ranging from the sending of notes to the withdrawal of diplomatic agents and the threat of war. It is purely within the power of the government to say how far "protection under the treaties" in the case of citizens in China shall go. If the government determines that, in the case of those citizens who do not desire it, such protection shall not involve the use of threats of force, the government is at perfect liberty to readjust its practice in that respect.

The action recently taken by the Congregational church of Winnetka, Illinois, brings this question into sharp focus. This church supports a missionary in China. The missionary works under the American board of commissioners for foreign missions. He has recently returned for a furlough period in this country, convinced that, without some change in the status of missionaries as beneficiaries of gunboat protection, their work is so ethically undermined as to be a hindrance to the progress of the kingdom of God. With this conviction burning in his speech, he has held a series of personal conferences with members of the congregation which has supported him. At the beginning of these conferences he found, to his joy, the ministers of the church in full support of his views. Later conferences enlisted the support of the official bodies of the church. Finally, the matter went to the congregation. After long discussion, carried on through the local press and through two congregational meetings, a resolution has been adopted of which these are the important paragraphs:

We ask that the American board of commissioners for foreign missions associate itself with other missionary societies having headquarters in this country to ask of the government of the United States such a modification of its practice in the affording of diplomatic protection to its citizens in China as that those who desire to work in the interior of China and who also desire to avail themselves of this modification may be given diplomatic protection without the application or the threat of American military force, but with the use of only such methods as promote good will in personal and official relations.

In case that the American board finds it impossible to secure

the joint action here suggested, we ask that the American board itself and without delay request such change of practice on the part of the government.

The request of the Winnetka congregation now goes to the American board for action.

What may happen beyond this point cannot be forecast. That there would be difficulties for the authorities of the government in distinguishing between citizens desiring armed protection and those not desiring it is obvious. It is altogether likely that the citizens who would desire to be freed from such protection would include others besides missionaries. But it is a principle long established that the government is the servant of its citizens, rather than the citizens the servants of the government. In China, as it happens, the largest American interests are missionary. With numbers of the missionaries believing that present practice is ruining these interests, the request for a change in such practice is bound to command the respectful consideration of the government. The government has too long a record of sympathetic appreciation of the value of missionary work to desire willingly to embarrass that work now.

It would seem that this resolution which must now come before the American board opens up a way of securing immediate action concerning a difficult problem. It does not halt readjustment until a revolution has been completed that may still be unfinished when the present generation has gone to its grave. It seeks freedom from military protection for the missionary here and now. It is as applicable in India, in Africa, in the isles of the seas, as in China. It resolves the contradiction between the American as Christian missionary and the American as citizen resident abroad. If the boards and the missionaries now in this country should stir congregations generally to do what this one missionary has stirred one congregation to do, the day would be brought near when the Christian worker in China would find himself able to practice, in the words of the missionary petitioners quoted, "what we understand the example of Jesus Christ to mean." The sword must be separated from the cross. It is Christ's gospel that they shall be separated. What God hath put asunder let not man join together!

The Original Cat

A Parable of Safed the Sage

NOW ON THE DAY that followed that whereon I talked with a man concerning the Great Convention, he came again to me, and said, I am not satisfied to leave the matter where we were speaking yesterday. And I said, Neither am I.

And he said, Yea, and thou wert perched beside the Owl and amusing thyself at the Futility of the Method of the Cats.

And I said, It were as idle for men to reconstruct any present Organization by studies in Archeology as it would be for Cats to determine in Convention that there should be one Standardized Cat, and submit Blue-prints to all the Lions and Tigers and Gray Cats and Brindle Cats and Yellow Cats to the end that future Cats shall be produced as per Specification.

And he said, But in human affairs we are headed for Chaos.

And I said, Not quite so bad as that. The Lion and the Tiger will disappear save a few of them for the Zoo, and the gentle Cat that purrreth by the Fire will survive and the Meek shall inherit the earth.

But he said, Did not God create a perfect type of Organization which we are to restore?

And I said, Neither. The whole creation was made subject unto Vanity, waiting for the redemption of the sons of God, and that redemption is not to worship at the salt and backward-facing image of Lot's Wife.

And he said, Say on.

And I said, Cats and Churches, and Ships and Shoes and Sealing-wax and Cabbages and Kings follow the law of Supply and Demand. There be too many Churches, and there are to be both less and more. But Conventions and Councils as often make New Divisions as heal Old Ones.

And he said, Thou art a Pessimist.

And I said, I am the surest-footed Optimist thou knowest, and I know a more excellent way out of this muddle than the Convention can show.

And he said, Go to it.

And I said, The Rat is the Ultimate Enemy of Civilization. Adam civilized the Cat voluntarily, or more likely Eve did it that she might have company when Adam was out at night. But he civilized the Rat involuntarily, and it is man's most deadly enemy, as well as the Cat's relentless foe. A few more Epidemics of such disease as the Rat doth carry, and both the Cat and the Human Race will resign in favor of the Rat. Those Cats and Kinds of Cat will survive that forget about the Cats of Eden, and concentrate their attention upon the Rat. For Rats laugh and increase and make merry while Cats sit in Convention discussing the length of the tails of the Cats that came out of the Ark. The best way to reduce the kinds and numbers of Cat to a Profitable Minimum is a Permanent Alignment of all right-minded Cats against the Rat. And the same is true concerning the Churches and the Human Race and the Devil.

And he said, Men should not need to cross the Ocean to learn so simple a truth.

And I said, They have not learned it.

Twilight

THREE is no April laughter now
To tell me you were fair—
Only the twilight, and the mist,
And the creaking of a stair.

Silent the house where once you ran,
Light-hearted, through the hall;
Where firelight danced wild rituals
Over your scarlet shawl.

Only the wind and rain to tell
Strange secrets that we knew
Long ago, when the wind was warm
And the sky and sea were blue.

E. L. PETERSON.

"I Was Thirsty and Ye Gave Me Drink"

By William E. Johnson

I WAS THIRSTY and ye gave me drink." That quotation is woven into an exquisite glass window in the cathedral at Dublin. That window was contributed by a member of the Guinness family, the largest family of brewers in the world. The average Dubliner, not contaminated with temperance teaching, looks on that window as a good advertisement. He sees nothing in it to laugh about. And why should he laugh, when practically every brewer in the world claims to be a "Christian"?

Not long since, I was talking with a Moslem friend of mine, a "vakil" or lawyer, at Delhi, India. He was an earnest opponent of drink, faithful to the prophet. "If Christianity were only a total abstinence religion, like Islam, what great things could be accomplished in the world!" I suggested that America, the greatest Christian nation on earth, had outlawed the liquor traffic. "Yes," he said, "but even your prohibition law provides for drinking intoxicants at the communion table of the Lord." Then I had a choking feeling in my throat because I could think of no satisfactory rejoinder.

HAS AMERICA GONE MOSLEM?

Some weeks ago I was visiting in the home of a very dear Moslem friend at Alexandria, Egypt, Ahmed A. Galwash, president of the Egyptian temperance society. As the sun went down behind the garden wall at eventide, he laid down his half-drained cup of tea. "Excuse me for a moment," he said, "the time has come to pray." He spread out his prayer rug and went through his evening devotions, while I waited. Later I made some casual remark about America as a "Christian country." Quick as a flash came the retort, "America is no longer a Christian country; she has turned Mohammedan." "How come?" I asked in the Yankee vernacular. Then came his diagnosis: "The only important difference between Christianity and Islam is in their attitude toward liquor. We worship the same God. We both honor Christ and the prophets. Our ethical standards are substantially the same. America has now accepted Moslem teachings as to liquor and has thus removed the chief point of difference between the two faiths. America has become a Mohammedan country."

Like a coon dog, my friend had me up a tree. I could think of no satisfactory reply except by pettifogging and I quit pettifogging when I became a prohibitionist. I saw silhouetted against the sky the fact that no man in all the history of the world has accomplished so much for the sobriety of the human race as Mohammed, the prophet of Nedj. We can shout and grow purple with zeal, but that fact remains uncontested. For it is now and always has been the disagreeable fact that the so-called "Christian nations" of the world constitute almost the sole bulwark of the degrading liquor traffic. And it is useless for us Christians to try to lie out of it.

In every nation on earth where the drink traffic is in power, there you will find a Christian nation, and in nearly every case, some form of Christianity is actually the state church. More than that, every nation that is now foisting

the drink upon an unwilling people against their will is a "Christian" nation. Every mandate given by the league of nations for the government of a "child race" has been given to a "Christian" power; in every case this mandate has been used to exploit the people in the interest of the liquor traffic, and over the protests of the people governed.

There are over 700,000,000 people in the world whose religion is aggressively for total abstinence; 300,000,000 Moslems, 215,000,000 Hindus, 150,000,000 Buddhists, and the Sikhs, Animists and others more than make up the difference. "Christian" nations have gone among these people with ships and cannons compelling them to submit to the introduction and encouragement of drink. And after having conquered these races and introduced the drink traffic into every corner of the world, they credit this accomplishment to the "Christian" civilization!

TURKEY AND PROHIBITION

"What about Turkey?" some one will say who froths at the mouth whenever the word "Turkey" is mentioned except when preparing to gorge himself into acute dyspepsia on Thanksgiving day. One of the first things that Turkey did when she became free four years ago was to enact a prohibition law. This she put into effect at once in that part of Turkey that she controlled. She put it into effect in Cilicia when the French evacuated that section, into Smyrna when the Greeks left there, and into Constantinople when the allied troops left the Bosphorus. Then came trouble for Turkey. Outside "Christian" powers controlled the trusteeship of the Turkish public debt. To this trusteeship the Turkish liquor revenue had been pledged. These outside powers thereupon raised trouble and compelled Turkey to restore the drink traffic. Since then, the Turks have been seeking to rearrange their public debt so as to be able to re-enact the prohibition law.

How about Morocco and Algeria? It was the Christian French government that forced the drink upon these people and turned the littoral of these countries into a vast vineyard, over the protests of the people to whom the drink was so inherently hateful.

LIQUOR FOR CHRISTIANS ONLY

How about Egypt? It was a saloonless country so far as the people could make it under foreign domination. It was Christian Britain that organized and developed the drink traffic there. It was thus that even the late Mr. Zaghlul began to drink, but later he got on the water wagon and until his death worked for prohibition. Four years ago, nearly, the Egyptian government adopted the policy of refusing to issue any new liquor licenses and of refusing to renew any old licenses except in the "Christian" quarters of the four principal cities, Alexandria, Cairo, Port Said and Suez. Already half of these licenses have been extinguished. Soon there will be no liquor licenses in Egypt except in the distinctly "Christian" quarters of these four municipalities. The drink sellers feel secure under the protection of the "capitulations" with foreign powers, but the

Moslems are now preparing to contest this "Christian" privilege when the issue can be raised.

In Palestine, under the limited control of the Turkish government, only 25 liquor licenses existed for the "benefit of the Christian pilgrims." But under the mandate of the British power, exactly 300 licenses are now in force and, of these, 299 are held by Christians or Jews, only one license being held by a Moslem. And the Pan-Arabic federation is now trying to force this lone Moslem to change his ways.

Transjordania was without the drink traffic until Christian Britain was given a mandate over these people. Now a pack of so-called "Christians" have come in and opened drink shops. That is why the grand mufti appealed to me to aid in devising some way to prevent this movement. That is why Araf Bey el Araf, chief secretary of the government, called in a council of chiefs and members of the executive council to confer with me as to how they could establish prohibition without incurring the vengeance of the British mandate power.

CONVERTING ECCLESIASTICS

Up in Bulgaria, the official Christian state church authorities actively opposed the total abstinence movement, declaring that it was a "disrespect" to Christ to talk total abstinence when Christ himself made and drank wine. The problem in Bulgaria has been to convert the Christian ecclesiastics to the dry standard. That has met with a small measure of success. In every Bulgarian sobranje, the Moslem members have constituted a solid bloc fighting for a prohibition law.

The same problem has prevailed and now prevails in Jugoslavia. The Moslem members of the national parliament have always been a dry unit clamoring against the drink traffic. Most of these members come from Bosnia, centering around Sarajevo, where the great war started. On my recent visit to Sarajevo, the Moslems led in the organization of a great demonstration for me in the town hall. Five hundred people were unable to get admission because of the crowd. "It is time for starting another war," grimly remarked a Moslem friend to me, as he showed me the spot where the shot was fired that killed the Archduke Charles, and thus started the European broil.

Oh, yes, the league of nations gave the mandate of Mesopotamia to Britain. One of the very first things that Britain did was to set up an experimental distillery at Basra, seeking ways to manufacture rum, arrack, whiskey, creme de menthe, wine and every form of intoxicating drink out of dates!

INDIA WOULD GO DRY!

It was Britain that conquered India and foisted the drink traffic upon that unhappy people, where there had been practically no drink before. It is the British raj that has throttled every movement in that country for either prohibition or even local option. With the British power removed, India would go dry within a year. The great audiences of ten or fifteen thousand people who repeatedly gathered to hear me tell of prohibition in America compelled that opinion. The chief cornerstone of the unrest in practically all of the African and Asiatic countries is because of the drink traffic foisted upon them by European powers

who are ready to sacrifice all for the revenue that can be derived from the beverage traffic in alcohol.

In western Europe, especially in France and Britain, this movement is temporarily laid aside in the public mind by other troubles—chiefly unemployment and war debts. It is forgotten that the drink trade employs fewer workmen in proportion to the output than any other business. It is not recognized that the expenditure for drink in each of these nations would pay all their war debts in thirty or forty years. They grumble mightily because America does not cancel the debts in order to enable these people to continue their drinking.

Sweden, under church leadership, is making much progress. Denmark is making better progress, but not under church leadership. The wets boast of the overthrow of prohibition in Norway, but Norway never had prohibition. Their law failed, but it was not a failure of prohibition—which they never had—but a failure of the wine and beer system which they did have. Russia went back to vodka because their attempts to secure sobriety by the substitution of wine and beer had proved a ghastly failure. Mussolini closed a couple of thousand wine shops in Italy in order to promote efficiency. Two million Germans voiced their dissatisfaction with the beer system by signing a petition, within a week, begging for a democratic local option law, but got nowhere. Catholic Lithuania has driven the drink shops from a tenth of its whole territory. Local option there has become a distinct threat against brewery overlords who will not trust their customers for a drink, to say nothing of a vote.

A PREDICTION REVISED

Part of Canada has decided to adopt the Stockholm system of selling liquor in spite of the fact that Stockholm last year, in proportion to her population, had ten times as many arrests for drunkenness as did our own wicked city of New York. Several smaller European countries, which have Christianity as their national church, have adopted national control of the drink. But in each case, the drink controls instead of the nation. These people have drugged themselves into believing that they can promote sobriety by selling and drinking liquor under government auspices.

Europe is badly frightened at the perpetual procession of ghost stories coming to them from America about the failure of our dry laws. Every time an American gets drunk and beats his wife, it is cabled all over the world as the normal behavior of American husbands under prohibition. Europe is prone to believe any old yarn about America, provided it is unbelievable.

Five years ago, when a wave of idealism was sweeping over the world, I prophesied that in ten years the world would be dry. Prophecy is a dangerous pastime. I am compelled to revise that estimate. The Christian world has not yet suffered enough. More punishment is wanted. So many nations are experimenting with the theory that a bottle of whiskey sold by a government official will have a different effect than it would if sold by a horse thief. A generation, and perhaps two, is likely before the world will banish alcohol, just as several generations of intense agitation were necessary before the world would yield to the abolition of human slavery.

The Roman Church and Freedom

By Stanley B. James

HAVING BEEN at one time a Congregational minister and being now a Roman Catholic, the writer of this article is frequently asked by his former co-religionists how he could bring himself to sacrifice the freedom he once enjoyed. My answer has been invariably that I am not conscious of having sacrificed any freedom worth consideration, but that, on the contrary, I feel that in entering the Catholic church I have exchanged a restricted sphere for one of ampler proportions; that, having belonged to a sect, I now belong to the universal church. I have even ventured to declare that the greater liberty offered by those among whom I have come was one of the great attractions of their community. At this, my hearers have wrinkled their brows and given other evidences of mystification. The assertion contradicts all their conceptions of Catholicism and they imagine the speaker is indulging in paradoxical pleasantries. But this is not the case. I mean the statement to bear literal interpretation. That being so, it has occurred to me that it might interest a larger circle than that of my own immediate acquaintances if I were to set forth with some fulness the conception of Catholicism which lies behind an assertion apparently so difficult to understand.

EXCLUSIVE BECAUSE INCLUSIVE

It may be best to begin by pointing out that what I claim for the Catholic church I once claimed for Christianity in general. The difference between the religion of Jesus Christ and other religions, I used to say, was that between the whole and the part. I did not conceive of Buddhism, for instance, as being in complete opposition to the faith I held, but rather as an imperfect segment of the full circle of truth. It is misleading because it represents only a phase of that complete revelation vouchsafed to the apostles. All the renunciatory values to be found in Buddhism are discovered in their right context in Christianity. The pessimism of the oriental cult is embodied in the teaching of the New Testament, but so balanced and corrected as to present a different appearance. I used to amplify this by pointing to the varied history of the chosen people, to the fact that their successive captivities brought them into contact with the chief religions of their time, and that they were influenced in turn by all those civilizations amid which at various times they dwelt. Their exclusiveness was not that of blind and obstinate bigotry. The phases of truth they rejected provoked the development of corresponding truths out of the revelation they already held. They could afford to be exclusive only because they were so magnificently inclusive. The same thing may be said with even greater confidence of the Catholic church.

It is sometimes made a cause of complaint against that church that it borrowed or appropriated elements from the pagan religions by which it was opposed. It is said that it overcame paganism by a kind of compromise and that Catholicism has ever since borne traces of this unholy bargain and that many of its ceremonies and sacramental rites are but reinterpretations of essentially pagan customs. The form in which this is stated is misleading, but, for all

that, the criticism contains a valuable element of truth. The church did not borrow alien elements from other religions, thereby confessing itself incomplete, but those elements taught the church to bring out of her treasures resources which might otherwise have failed of sufficient emphasis. She had to defeat paganism on its own ground and to show that the appeal which the cults of the Roman empire made to human nature was made, in consistency with its own creed, by Christianity. The conflict with ancient religions served to bring out the potentialities of the faith. Ritual and dogma developed in opposition. The church did not appropriate the riches of its foe any more than the hunter appropriates the cunning and strength of the wild animals he pursues. But, just as his conflict with lion and bear and wolf teach him that compounded in his own nature are the qualities which give these animals the power to kill or elude him, so did the church discover in herself the resources that enabled her to confront and overcome the attraction of rival religions.

Thus it will be seen that, according to the view of the matter here expressed, the exclusiveness of the church was regarded only as the logical outcome of her inclusiveness. I have never been able to find any feature of protestantism of permanent value that is not to be found in the Catholic church. The difference is that, in this church, these isolated fragments are welded together. They are enriched by their context. They support each other. This may be illustrated by reference to the quality from which protestantism takes its name. It may be illustrated by reference to the implications of the word "reformation." The general idea is that there is no place in the church for the critical type of mind. The Catholic, it is assumed, is submissive, indisposed to find fault, averse to questioning authority. This is put clearly by George Bernard Shaw in the preface to "John Bull's Other Island." "The protestant," says Shaw, "is theoretically an anarchist as far as anarchism is practicable in human society; that is, he is an individualist, a free thinker, a self helper, a whig, a liberal, a mistruster and villifier of the state, a rebel. The Catholic is theoretically a collectivist, a self abnegator, a tory, a conservative, a supporter of church and state, one and indivisible, an obeyer."

CRITICAL CATHOLICISM

If this were true, it would have to be admitted that the church had failed to include at least one most important type of humanity, for it cannot be denied that the skeptical mind has played a large part in the story of human progress. But it is not true and is very far from being the truth.

In the first place, it must be evident that any form of Christianity demands the exercise of critical faculties. Our charter forbids us to acquiesce in the traditions of this world. By our constitution we are in revolt against the powers which endeavor to thwart the reign of God on earth. It is part of our duty as Christians to "try the spirits." Nor is this easy. To discriminate among the various movements of the age and to discover which are

healthy and which to be mistrusted calls for critical judgment of no mean order. And it may be plausibly contended that protestant bodies have displayed in this connection an amazing credulity and allowed themselves to be duped by the movements of the age in a manner which has involved them in a tangle of contradictions. The enthusiasms of yesterday have again and again proved to be the absurdities of today.

PATIENCE OF ROME

It is here that Rome has proved the accuracy of its judgments. It has refused to be swept by the fleeting currents of any particular age and has never committed itself to any one type of civilization, imperial, feudal or industrial. Patiently it has withstood the exaggerated rationalism, the almost hysterical belief in new social nostrums and the varied forms of spiritualistic beliefs characteristic of our confused times, content to await till men shall have regained their senses. It has kept its head so often in these excitements that it has even come to be regarded as supercilious.

Nor is it true that there is no room for the critical spirit within the church itself. The centuries preceding the reformation are full of murmurs on the part of the faithful against those abuses which Luther and his followers seized on. It is quite evident that this criticism refused to spare even the highest ecclesiastics. But these protests were uttered by men and women who would have died rather than be disloyal to the church themselves. Never would they under any circumstances have cut themselves adrift from her. It was their very love for the church which made them cry out against those unworthy sons whose sins were destroying her influence. But their protests were from within. They sought to reform the church from the only point from which she can be reformed, namely from inside. They acted in accordance with the authority of the body whose ailments they would have healed. They appealed to the church's own traditions. The ointments they applied to her wounds were out of her own pharmacy. If priests and people had grown careless in the performance of sacred rites, they did not pursue the suicidal course of denying those rites; on the contrary, they invoked that which had been abused to destroy the abuse. It is surely fallacious on this account to deny them the title of reformers.

"ALL ARE YOURS"

Thus the longer I thought about the matter, the more clearly did I seem to see that the exclusiveness of the church was due to her inclusiveness. She could afford to deny the schismatic fragment of truth because that fragment was already part of her own possessions. She had no need to recognize as a fragment what she had already recognized as part of the whole. Here indeed was a vision of something capable of giving the soul widest freedom. "All are yours," exclaimed St. Paul to those readers of his who were proclaiming themselves followers of Cephas or Apollos or of Paul himself. "All are yours," I said to myself when I exchanged the narrow limits of sect for the ample domain of the universal church.

But it is one thing to inherit the entire realm of truth and another thing to discover one's own individual niche in that generously designed sphere. Wealth may give us

liberty to traverse all continents and seas, but we still demand a home of our own, a little corner which shall be ours in a peculiar sense. This is what many of us mean by freedom. We want to be ourselves, to develop our own individualities, to live the lives we were intended by our creator to live. We not only demand a wide range from which to choose our private abode but, having chosen it, we demand the liberty to live there in peace. It is this kind of freedom which the church is so often accused of forbidding. It is said to suppress individuality. Its members are supposed to belong to one standardized pattern. Their freedom-loving spirits are said to be tyrannized over by ecclesiastical authority.

One would have thought that a mere glance at the personnel of the Catholic church would be enough to destroy this delusion. It was Matthew Arnold who declared that when he thought of the sects he thought of certain well-defined types but that when he thought of the Catholic church her membership appeared as varied as the characters of Shakespeare's plays. In that, Matthew Arnold simply reports what common observation teaches us. There is no Catholic temperament any more than there is a predominance within the church of any one nation. If individuality is suppressed, what kind of individuality is it that is suppressed? What is the kind of man whom the church will not tolerate within her borders?

LIBERTY AND INDIVIDUALITY

And it can easily be seen how it is that, with her complex organization, the Catholic church can give this wide liberty to develop individuality.

There was a time when I lived on the prairies of the far west. It was in pioneer days, and each man was obliged to act as his own baker, butcher, washerwoman and tailor. There being no civilized community in which the several functions were specialized, allowing each to follow the vocation for which he was fitted, every one of us had to shoulder the entire burden of providing for our needs. There was not time for the individual to develop his private and peculiar tastes. Each one had to perform the duties which, under other circumstances, are distributed over the whole community; consequently he had but small opportunity of specializing in his own calling.

Now, that is the state of things to which the theory of protestantism leads. Every man is his own priest and theologian. He has to do the work of the whole church. He cannot give undivided attention to his own special job because he must attend to a multitude of matters for the understanding of which he has no vocation. The consequence is similar to the condition found in all pioneer communities. The work is performed in a rough, crude fashion only and its requirement is accordingly cut down to the barest minimum.

But when the convert comes into the church he finds himself a member of an organized society with all the convenience and freedom that organization gives. Uncongenial burdens are lifted from his overweighted shoulders. It is no longer necessary for him to be cognizant of all that goes to the functions of a priest, nor has he to labor at the tasks which belong to the theologian. He is free to be a smith, a trolley driver or a poet according as his tastes and cir-

cumstances permit. He does not try to persuade himself that, since he cannot master theological subtleties, these are unnecessary. He does not tell himself that, as he is inept at ceremonial functions, ceremony is opposed to the genius of Christianity. He is relieved of making these excuses. Moreover, those who minister to him in sacerdotal matters have had time to become experts. They, too, are undistracted by alien cares. They are free from domestic ties and are not burdened with political problems. They can give their whole attention to looking after his soul. He is

reasonably sure, therefore, of efficient service. And he is free to do his own job.

These are some of the reasons which have led me to declare that, for those who desire freedom, the Catholic church is the place. And I can only add that experience confirms theory. Because I am a member of this body and the recipient of its services, I can function in my own way, be it as an eye, an ear or a foot. I can concentrate on my own work, assured that others are conscientiously attending to whatever else may be necessary.

Dr. Woelfkin's Fundamentals

By Conrad Henry Moehlman

Dr. Cornelius Woelfkin completed forty years in the Christian ministry in 1926. For many years he has been pastor of the Park Avenue church, New York city, in which office he is now associated with Dr. Harry Emerson Fosdick. His latest book, "Expanding Horizons," contains the Cole lectures delivered before the school of religion of Vanderbilt university in 1926. Since last spring Dr. Woelfkin has been quite ill. During his illness his friend, Professor Moehlman, has had frequent intimate conversations with him. The following article written by Dr. Moehlman has been approved by Dr. Woelfkin as a fair interpretation of his convictions.

DURING the past year a conservative member of the church in which Dr. Woelfkin recently served as minister wrote him a letter in which this sentence occurred: "I have been happy in my church membership, but I do not see clearly enough the line between the literal and the spiritual, or the fundamental and liberal, interpretations of the Bible." Dr. Woelfkin accepted the challenge and in order to help this godly Christian woman to appreciate his view of Christianity engaged in a series of interviews with her in which he looked back upon the main issues. After some four decades in the Christian ministry he had reached some unshakable convictions and these he shared with his friend. The interviews themselves can hardly be reproduced, but surely many perplexed disciples of Jesus will be glad to know the principal points in the friendly colloquy.

By way of introduction, Dr. Woelfkin insists that the literalistic interpretation of the Bible is the underlying reason for much of the present confusion. His analysis indicated that literalism does not remain consistent, that it is evidently selective and productive of pessimism, but especially that it causes its supporters to make the mistake of identifying God with man's growing interpretation of God, utterly to misunderstand Jesus, in the end to break faith with themselves, to fail in Christian love and mercy, and finally not to produce adequate Christian fruitage. Five Christian fundamentals according to Dr. Woelfkin are:

I.

God must not be identified with man's interpretation of God.

One early tradition of the Hebrews lets Jehovah first appear at Mount Sinai in the thornbush ablaze with fire.

There he proclaims the ten commandments and speaks to Moses. There the elders of Israel and Moses see him. For a time his sway is limited to Palestine and he is a warrior god, commanding the killing of all male inhabitants and the enslavement of women and children. To Jehovah the first-born of man and beast are offered in sacrifice. Moreover, at this time Jehovah has no control over the realm of the dead. Thereupon Jehovah becomes for Israel a just and international and universal God who is the Father of the nation and of the individual as well. Jesus believed in a God who cares, who may be loved and trusted, who freely forgives, and whose character must become the standard of measurement for all men. At last, in I Timothy 6:16, God is described as one whom "no one hath at any time seen or can see"—invisible, spiritual! Now God was not changing during these millennia of man's development. Yet literalism places the burden of ignorance, impatience, revenge, cruelty upon God instead of upon man.

II.

Jesus may not be claimed by literalism.

Literalism destroys both Jesus and his ideal. Only a slight portion of the thought of Jesus has been transmitted to the modern world. The gospels do not cover all that Jesus said and did. Friends of Jesus selected some of the principal statements and acts of Jesus, put them into written form, and preserved them for posterity. Hence a complete biography of Jesus is impossible. But it is easy to see that the words and acts of Jesus can be understood only by those who have come under the power of personality. Jesus was an idealist and prophet and not a legalist. When his interpreters literalize Jesus they miss his main point.

Jesus was not a man with a program, and the gospel is not a compact of rules and regulations. Jesus always emphasized attitude and disposition and not outward observance and performance. Jesus discriminated between the will of God and what had been transmitted as the will of God, and so must we. Man, according to Jesus, is a free and independent being who must reach his own conclusions and assume responsibility for them. But man is also dependent upon God, in need of communion with God and of the approval of God. Jesus bequeathed to the world an attitude and an ideal rather than a program. The disciple of Jesus

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must struggle to be free, to discern his purpose and to practice his ideal. But the follower of Jesus is not insured against error. Hence the spirit of Jesus is altogether different from that of his literalist interpreter.

III.

Man's chief task is to keep faith with himself.

Men should constantly examine themselves to make certain that they are not becoming unfaithful to their own ideals. Facts must always be sought and respected. Men must learn how to take their own measure. Pain and agony are experienced as one searches after truth. And not only must truth be discovered. It must be admitted. Truth must not be left in the glass case where future generations may admire it. It must become a part of the individual who has come upon it. Else he becomes a hypocrite concerned about the outside of the cup, whereas his lips drink its contents. To continue unwilling to admit the new truth into the equation of one's life is to become traitor to the spirit of Jesus.

And one must gradually learn how most wisely to tell the truth to one's neighbors, friends, and congregation. The present generation may not understand, but the future always vindicates the true prophet of the Lord. Only he may ascend the hill of the Lord who has clean hands and heart. The disciple of Jesus must not break faith with himself. But literalism blurs truth.

IV.

The atmosphere and attitude of a Christian church determine the measure of its Christianity.

Throughout the interviews Dr. Woelfkin kept insisting that every church has its own peculiar atmosphere. One recognizes it almost instantly upon entering a service of worship or confession and especially a business meeting. After a short period of attendance upon the services of a particular church one distinctly feels this atmosphere. Some churches are sharp, angular, exceedingly positive, dogmatic, loud, quarrelsome. Other churches have no desire for controversy, permit wide differences of opinion, and interpret Christianity as a way of living. Can a church that is forever glorifying conformity to the letter of the Bible and bitterly criticizing those who see Christianity from another angle expect its membership to be friendly and to manifest the Christian attitude of humility? In the twenty-fifth chapter of Matthew's gospel Jesus makes attitude toward fellow men the important problem of life. Are not Christians very often more friendly to non-members than to the brethren?

V.

Therefore, the final test of Christianity is its fruitage.

Dr. Woelfkin begins and closes with Matthew 7:15 ff. The fruits of Christianity grow out of its roots. Which are the churches that bring forth the fruits of the spirit, love, kindness, all the various virtues which are required, he asks. He goes on to state that six literal days and fiat creation are not as important as the fact that God was there. "In the beginning God" and "at the end God." One with a faith of this sort, who does not convert religious anthills into theological Matterhorns, who does not become panic-stricken and does not lose his religious balance every time his brother differs with him about some theological

formula, will have some time left to engage in the practice of Christianity.

It is better to love one another and to seek to bring humanity to the standard of the gospel than to publish to a bewildered world the exact original significance of an iota subscript. "You will know them by their fruits; do men gather grapes from thorns or figs from thistles? No, every good tree bears sound fruit, but a rotten tree bears bad fruit; a good tree cannot bear bad fruit, and a rotten tree cannot bear sound fruit. So you will know them by their fruit." And Dr. Woelfkin applied this canon to himself. He never entered upon the work of the Lord's day without first praying for the success of those who differed with him in theological point of view.

As I finished reading these interviews between Dr. Woelfkin and his conservative friend, his confession of faith seemed very similar to that of Charles Foster Kent in his valedictory of April 2, 1925:

Life means continuous progress. The process of life reveals an intelligent, just, and divine spirit. Each individual has infinite worth. Man may attain perfect happiness in this life. When man loves, all the forces of the universe co-operate with him. Direct communion with the spirit of man and the spirit of God is wholly possible. Evil tendencies are from within and due to impulses inherited from innumerable ancestors. They may be overcome by directing them to higher ends. Jesus by his teachings and life reveals the divine character and purpose toward men. Man must work for the common good. Wealth is a merciless master, but it may be made to yield rich returns. Society must provide for every man willing to work, an opportunity to earn a living wage and experience the joy of constructive work. The family is the foundation and pattern of all stable society. I believe that the life and development of man goes on unendingly beyond death, and that each individual is given an habitat adapted to his new environment.

Dr. Woelfkin began as premillenarian and fundamentalist. He became a progressive. He has always been a saint-tolerant, winsome, friendly, sane, forgiving, a minister who has consistently sought to discern what is vital, the living embodiment of what he has preached as fundamental.

Contributors to This Issue

WILLIAM E. JOHNSON, known throughout the world as "Pussyfoot" Johnson. Mr. Johnson is at present director of the international publicity office of the World League against Alcoholism, with headquarters in London. Recent news dispatches state that there is considerable agitation in British government circles against permitting him to make the trip to India contemplated for this year.

STANLEY B. JAMES, formerly an associate of Dr. Orchard in the King's Weighouse Congregational church of London; now a Roman Catholic layman in New York city.

CONRAD HENRY MOEHLMAN, professor of church history in Rochester theological seminary. The circumstances under which Dr. Moehlman wrote the present article are detailed on page 1358.

British Table Talk

London, October 25.

IT HAS BEEN A WEEK in which the first place in the headlines has been occupied by the controversy upon sacraments. The echoes of the dramatic action in St. Paul's are still heard, and will reverberate for long within the church. Canon Bullock-Webster has provided an occasion for a crisis in his church. By his protest he has given the signal for a stern and, I fear, a prolonged conflict. Dr. Barnes, the bishop of Birmingham, at once

wrote an open letter to the archbishop, vindicating his own action and declaring frankly that he was not to be driven either to Tennessee, or to Rome. The archbishop made answer that he himself was not disposed to question the right of the bishop to preach what have been called his "gorilla sermons." The archbishop a little too readily assumed that the doctrine of evolution was one which had been preached or at least tolerated in Anglican pulpits for fifty years. The preaching of evolution does not worry the archbishop. Nor does a faithful dealing with the few rebels who believe in transubstantiation while still remaining in the Church of England. But he discerns in the bishop's words an attack upon those other Catholics, who have their rightful place within the church, and who have a claim to be received and treated as members of the church in which the bishop is a father-in-God. Dr. Davidson gently but plainly rebukes the bishop for his words upon the holy communion.

Dr. Gore takes much the same line. "To my mind," he says, "the scandal of the bishop of Birmingham's reiterated attacks upon a certain type of eucharistic doctrine, plainly covered by the Anglican tradition, is that he has set himself to cover with abuse and ridicule, without any sign of consideration or justice, a doctrine which he is officially bound to tolerate." Others have supported the bishop, notably the veteran dean of Worcester, while the canon, who made the scene, has brought upon himself obvious retorts by proceeding with his friends to his own church to conduct a "Mass of Reparation." If by this he meant simply a celebration of holy communion in which penitence was expressed for the sins of the bishop, why did he choose so provocative a title?

Meanwhile another powerful voice, that of Ernest Raymond, has pleaded that we need to be delivered not only from the superstitious mind, but from the scientific mind. The world, he says, is modernist in intellect, and mystical in spirit, and Bishop Barnes he counts an example of the scientific man whom the modern intellectual and spiritually hungry world cannot accept as a leader. Not on the lines of modern scientific thinking shall we find God, he says.

The end is not yet near; there will be many more bitter conflicts. Who knows what new groupings will be made? And all this is happening in the hour when a bankrupt world is calling for spiritual leadership; when the fight for peace is entering upon a new and critical phase; when the world outside Christendom is waiting to hear of Christ; when the whole concerted energies of the Christian church are needed to fight against a revived paganism at home; when youth is plainly seeking for a fresh interpretation of the Christian faith. Canon Streeter has emphasized the dangers of the moment. The Rev. "Dick" Sheppard has been fiercely attacked for recalling such things in his latest book. But whether he in his passionate earnestness overstates his case now and then, surely he is right in his main position. The church of Christ is in danger of using up all its energies in civil war; and the enemy is at the gate!

1360

The Death of the Queen's Brother

My readers will not find it hard to believe that there is a genuine sorrow among us for the queen and the other members of her family. She has lost her brother, the Marquess of Cambridge, and those who know how sincerely she has entered into the sorrows of others will not grudge to her this sympathy in the present hour. Her brother was a devoted and excellent soldier, and a country-gentleman, ready to help in any good cause without any ostentation. He was taken on Sunday to a nursing-home at Shrewsbury. There an operation took place, but there was little hope, and yesterday, the 24th, he died. Such times bring very close together in human sympathy the royal family and our people. Death is a great leveler.

* * *

Lloyd George on the Dangers of War

Lloyd George has made his first appearance on a league of nations union platform. It is a welcome event. No one has the ear of the average man more than Mr. Lloyd George; he has an amazing power of getting causes in which he is interested pressed home upon the public mind. He views the present European situation with seriousness and even alarm. More men under arms than ever! More deadly implements! Two-thirds of Europe armed to the teeth! Undertakings made at the peace now ignored! War inevitable unless "you can induce the nations of the world to trust to law and justice and not to force." There is time to organize the fire brigade; but not any time to spare. The resolution passed at the meeting which Mr. Lloyd George addressed ran as follows: "Recognizing that a drastic limitation of armament is a vital necessity to civilization and especially to the British empire, this meeting deeply regrets the failure of the three-power naval conference. International disarmament will never be attained by a mere acquiescence in the voice of technical experts, but only by a bold policy of arbitration and constructive peace." There is some reason to hope that the campaign which Lord Cecil is conducting, and the accession of Mr. Lloyd George to the platform of the league of nations union, may arouse our people from their lethargy.

* * *

And So Forth

Fifty-two years ago Robert Laws in the little steamer the *Ilala* sailed into Lake Nyasa; yesterday an old gentleman alighted at Waterloo, rather tottery, for he had been through an operation in Cape Town. The young doctor who gave his life to Livingstonia is now home again to end his days; he has seen Nyasaland go through changes which in other lands have taken centuries. He has borne a great part in that transformation. Once Africa called him in his youth; Africa, he says now, needs youth for its service more even than then. . . . Rumor was again busy with the suggested retirement of the archbishop of Canterbury, but once more it has been denied that Dr. Davidson means to retire. He is anxious, I believe, that the prayer book revision bill should not be postponed till the new year. . . . It is a comfort in a dark time that South Africa is likely to settle its flag controversy by agreement. . . . The appointment of Mr. Ronald McNeill to take the place of Lord Cecil is not encouraging. The new member of the cabinet is a die-hard in sympathies; he is an Ulsterman and a low churchman, and, though he is a member of the league of nations union, no one has ever thought of him as a man with a great concern for international peace. . . . There are on foot

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several promising endeavors to secure peace in our industrial scene. . . . Copec is busy with the problem of the education of youth; more of this later!

* * *

The Death of

T. H. Darlow

This morning's paper brought news that my friend Darlow had died suddenly at Naples. For many years he was literary superintendent of the Bible society. To this office he brought not only a very real and living faith, but also a wealth of scholarship and a literary style of great distinction. Since he retired from his chair in Queen Victoria street he has not been idle; he wrote the life of his friend, Sir W. Robertson Nicoll, and he published several books and did much journalistic work.

By his training he was a Congregational minister, but he found his greatest ministry when he left regular pastoral work and gave himself to the service of the Bible society. By one achievement, I know, he would have wished to be remembered; along with a colleague he prepared the great historical catalogue of printed editions of the holy Scriptures. It took him years; but he counted that time well spent. Darlow was a most generous man with a wealth of knowledge and experience always laid at the service of a friend; he was a delightful companion, who numbered many friends; he was in his seventieth year, but none of us thought that he would be missing so soon from familiar scenes. Now he is gone. But he had done a good day's work.

EDWARD SHILLITO.

BOOKS

A No-Jury Exhibition

The American Caravan. Edited by Van Wyck Brooks, Alfred Kreymborg, Lewis Mumford and Paul Rosenfeld. Macaulay, \$5.00.

IF YOU are ever tempted—as who is not?—to think that some of the stuff that the magazines print is pretty bad, you ought to see what they refuse. We all owe the editors a greater debt than we realize for what they save us from. This remark may or may not have any particular bearing on "The American Caravan." The book, however, has the appearance of being made up of the work of some unknown writers who cannot get their work into the magazines and of some well known ones who cannot get this kind in. It is a "no jury exhibition." The editors have given a very free rein to the independents and have apparently been governed by the desire to show how the freer and more unconventional American writers write when they write what they please. And yet, how can one be sure that they were not influenced by the desire to write what would meet the approval of unconventional editors, just as the general run of conventional writers try to win the approval of conventional editors? There is something very subtle and tricky about this idea of being wholly independent of public opinion; it generally means seeking the approval of a different public.

But for all that, the editors have assembled a very significant group of contributions which serve to show which way the literary winds are blowing. If some of them are as light as straws, they may do that all the better. And if some, like the gruesome play with which the volume opens and the fantastic one by Eugene O'Neil with which it ends, are anything but light, they may indicate something of the strength of the wind as well as its direction. There are also some lovely things like Haniel Long's sketches of Mexico and New Mexico. The impression is that, with most of the contributors, imagination outstrips experience and intelligence. There is much realism in details, with accompanying indelicacies of phrase, but frequently no adequate view of more than a square inch of life. Writers who have nothing of consequence to say must of necessity say it with forced emphasis or startling indiscretion or distorted imagery in order to produce a striking effect. Some of them have not discovered the rather elementary truth that an adjective is not justified by the mere fact that it is surprising.

One of the standard ways of producing effect is by the use of gruesome materials. These representatives of what the editors call "living literature" are fond of the gruesome. It is

not so much that they use it disproportionately as to quantity, but they use it without restraint as to quality. The opening contribution, to which I alluded before, is a good example; and incidentally a very powerful piece of work. For there are contributions of great strength and a few of great beauty in this "ensemble of living literature." If there is over-much striving for effect, the striving is not always in vain. But when I speak of striving, it must not be understood that the dominant mood of the writers here represented is one of concentrated earnestness. Quite the contrary. Part of the struggle is to produce an appearance of casualness and spontaneity.

"I wrote this hanging in the subway
With my neighbor's back for a desk."

So says one of the writers. Others apparently might have said the same. But, of course, one may struggle desperately for a startling effect even while struggling to keep one's feet in the subway.

If one wants a sample of literature in which no single sentence makes sense or has the slightest relevance to what precedes or follows it, he should read Gertrude Stein's "Myrtle's Thoughts." The point is, doubtless, that Myrtle was an imbecile and had no thoughts. That lamentable fact could have been displayed more briefly but scarcely more conclusively by a categorical statement to that effect. While nothing else in the book achieves that apogee of incoherence, there are other contributions which approximate it.

If one were spun around until dizzy to the ultimate margin of consciousness and had lost everything except one's vocabulary and had retained that badly tangled; and if this experiment in rotation were performed in a room lined with vivid pictures of people and places having as little as possible to do with each other, some beautiful, some ghastly, some obscene, some humorous; and if then, before the rotation had quite stopped or rationality returned, one undertook to put one's impressions into words—one might produce something like John Dos Passos' "Lines to a Lady." There might be beautiful lines in such a vertiginous composition, as there are in his. If I were myself going to write after this manner—which heaven forbid!—I should try a different method. There would be a series of preparatory mental exercises, a sort of psychological relaxation to remove from the imagination so far as possible all restraints of logical sequence, all inhibitions of propriety, all voluntary control of every kind. Then let the stream of images and memories flow freely, eat hashish, and talk to a stenographer. I should not care to publish the result, but if I did I

should want it to be in "The American Caravan," where it would not seem especially queer.

WINFRED ERNEST GARRISON.

Three Christmas Pageants

The Christmas Pageant of the Holy Grail, 25c; The Pageant of the Kings, 25c; The Soldier of Bethlehem, 30c. By W. Russell Bowie. Abingdon Press.

HUNDREDS OF CHRISTMAS pageants have been written in a devotional spirit but have turned out to be mere trash as literature or art or religion. Now comes Dr. W. Russell Bowie of Grace church, New York, a man with a delicate sensitiveness for the right word and the right scene to arouse an emotional response. He knows too the limitations of equipment and acting ability among church groups. He has written these three pageants and tried them all out in his own church and now casts them into print so that other churches may share them. All three follow the same form, which is that of a reader telling a story while the players upon the stage act it out in pantomime and tableau. The stories are all legendary, and of the three, that of the Holy Grail seems most beautiful and effective and the least likely to be interpreted as history. Church groups which about this time of the year begin to search frantically for suitable material for Christmas dramatics, may solve their problem—if they want something of the pageant type—by ordering these creations by Dr. Bowie; especially "The Christmas Pageant of the Holy Grail."

FRED EASTMAN.

Books in Brief

THE romantic and (if one wants to consider it so) slightly scandalous story of Fra Lippo Lippi is told in fiction form, with admirable color and background, by A. J. Anderson in *THE JOYOUS FRIAR* (Frederick A. Stokes Co., \$3.00). The love of Fra Lippo and the nun Lucrezia, his art, her beauty,

the pope's dispensation which ultimately cleared the way for their happiness—what better material would one want for a romantic novel?

THE FOUR WINDS, by Edith Ballinger Price (Frederick A. Stokes Co., \$2.50) is a book of pleasant verses of home and foreign places and the sea, illustrated with excellent drawings by the author.

The greatest merchant of his time in France was JACQUES COEUR, MERCHANT PRINCE OF THE MIDDLE AGES (Scribner's, \$3.50), whose story is told by Albert Boardman Kerr. Cosimo de Medici was his contemporary. Native of Bourges, trader in the Levant, royal agent for years in Provence, his path crossed that of such notables as Agnes Sorel, King René and Queen Jeanne of Provence, and Pope Sixtus V, and he died on the Greek Island of Chios in the belated crusade of 1456. The author has done a piece of scholarly research which throws light upon the social and economic conditions of that turbulent time.

They probably did not get up the Spanish-American war to accommodate Richard Harding Davis, but it could not have furnished a more fitting field for his reportorial talent if they had. Davis lived many years after that and died far too soon, in 1916 at 52, but his stories were the very embodiment of the spirit of the nineties. To see him, dressed in Stetson and boots, ready to take the field as a war correspondent or as a traveler to those far regions from which he brought back material for his stories, was to see what every boy of that period desired to be and do. Can those stories stand the test of re-reading in this more realistic age? They do. Roger Burlingame has collected and edited forty of the best of them in *FROM GALLEGER TO THE DESERTER* (Scribner's \$2.50). They are more romantic and more sentimental than any group of stories written in this generation would be, but, allowing for a little distortion of critical judgment from the haze of reminiscence through which one views them, they are still great stories.

W.E.G.

C O R R E S P O N D E N C E

Why Is the Episcopal Church?

EDITOR THE CHRISTIAN CENTURY:

SIR: As an interested and enthusiastic reader of your valued paper I beg to make one or two observations with regard to the striking article, "Why Is the Episcopal Church?" which appears in the issue of October 20, written by the Rev. Quincy Ewing.

In the first place, I would call attention to the fact that the Episcopal church includes within herself two very different attitudes, catholic and protestant. The terms "high," "low," and "broad" are relative terms, of course, but they are all the same an attempt to describe the general tendency with respect to the two attitudes, the catholic and the protestant.

The doctrine of apostolic succession is most tenaciously and literally held by those who place emphasis upon the catholic spirit in the Episcopal church. The other groups who lean the other way place a much more liberal interpretation upon the above doctrine. It therefore appears unfair to place the whole Episcopal church upon the same level in this regard.

In the next place, the writer of the above article seems to take too literally the words, "Receive ye the Holy Ghost—committed unto thee by the imposition of our hands." It seems utterly impossible to believe this literally. In the prayer that follows, the officiating bishop *prays that God will send upon him* (the bishop consecrated) *the Holy Spirit*.

It is well to remember, also, that in many communities

throughout this country the Episcopal church enjoys very intimate fellowship with other Christian bodies in every movement for righteousness. In many Episcopal churches ministers from other churches are special preachers all during Lent. It is a mere quibble to say that they "address" instead of "preach." In my own city there is this fine spirit of fellowship among all the churches—the Episcopal included.

The writer of the above article quotes Bishop Manning. This eminent divine is honored by the whole Episcopal church, I am sure, but the episcopal attitude of Bishop Manning can hardly be that taken by the other bishops, because of temperament, training, and mental outlook. It is the very genius of the Episcopal church that it can hold in harmony these different elements—catholic, protestant, and the "between"—all working for the church they love.

Just what attitude do *all* bishops have toward their office? I do not believe that anybody knows, for no one, so far as I am aware, has ever tried to find out. I would like to see such a survey; the results would be interesting reading!

I venture these few observations of my own. There is no desire to speak for anybody else; no one has given me authority to speak ex cathedra.

Why is the Episcopal church? It is to preach Jesus Christ and make him dominant in every department of life! If that is not the *why* there can be no *why*. If the Episcopal church required me to preach anything else, as much as I love it, I would get out of it and go elsewhere. Here is one very definite

answer to Rev. Quincy Ewing's thoughtful article, and it is my own.

Assuring you of my deep and sympathetic interest in The Christian Century, I am yours very cordially,

Grace Church,
Newport News, Va.

HARVEY A. COX.

From an Episcopalian

EDITOR THE CHRISTIAN CENTURY:

SIR: Please stop my subscription to The Christian Century. Whatever unearned amount may remain may be converted into cash if you will and used in behalf of the most profound and learned Quincy Ewing. No doubt such a deep student as his work proves him to be must have very little time for recreation of any kind, and a ball and bat or a few marbles might be greatly appreciated.

And too, your sheet being absolutely impartial and non- or un-denominational, will in the future publish similar articles (as "Why is the Episcopal Church?") about all the other Christian bodies, and so having found no reason for any church you will be left without a field and therefore go out of existence.

It really seems too bad that such a wonderful scholar as said Ewing is not more widely known and appreciated by the Christian world. Could not The Christian Century continue its wonderful constructive work and start a movement to have him canonized so that posterity at least might bow in hushed reverence at mention of his name?

Sir, I wish you much success in your noble nonsectarian work, and may the god of Ingersoll be your unfailing inspiration.

Pueblo, Colo.

H. C. BENJAMIN.

From Another Episcopalian

EDITOR THE CHRISTIAN CENTURY:

SIR: The Rev. Quincy Ewing in his article in The Christian Century for October 20 entitled, "Why is the Episcopal Church?" builds up a fairly devastating argument on historical grounds against the dogma of apostolic succession. If I understand his point of view, it is this: That the Episcopal church "exists as a distinctive, exclusive institution for no other reason than to proclaim and propagate its theory of the episcopate"; that this theory is founded upon the dogma of the historic, apostolic succession of its ministry; that this dogma can be and is now considered untenable by many Episcopal scholars; that the church can therefore not hope to make a valid contribution to the cause of Christian unity.

But it seems fair in answer to the title of Mr. Ewing's article to state that the Episcopal church with its own system of polity can exist as a distinctive (though not necessarily exclusive) institution. In other words, the historic episcopate can be justified on other than historic grounds. If this can be shown, there is obviously a sufficient *raison d'être* for the existence of the church.

(1) The Episcopal church, to quote the words of the late Dean Hodges, contains a ministry which is "an institution; that is an established arrangement which may be changed, if it is desired, to suit changing conditions, or developed to keep pace with the growth of man, and which is to be judged by its efficiency. . . . All departures from the original way, whether papal or presbyterian, are to be approved or condemned according to their practical working. The Episcopal manner of ministerial appointment is better than any other simply because it is better. Its recommendation is found in its efficiency." Dean Hodges does not state that this is his view; but he does state that this is a tenable theory upon which the Episcopal church in her authoritative documents does not frown. Bishop Gore, who, as everyone knows, has long been a valiant defender of the episcopate on historic grounds, has recently written a remarkable letter to the London Times commenting upon some of the pronouncements of the Lausanne conference.

He says, "No Anglican can easily object to the provision that the acceptance of the episcopate should not be understood to involve more than that episcopacy is of the *bene esse* of the church; for whatever many of us believe, and whatever is contained in the general tradition of the church, no more is required in our communion."

(2) The Episcopal church is also justified in holding to the historic episcopate because it is a "brücke-kirche"—to quote Dr. Gore once more—a 'bridge-church' which has a special part to play in bringing Catholicism and protestantism together in some remote future. Some of Mr. Ewing's animadversions seem unnecessarily impatient. After all, the Christian church is still young. The Roman church is only nineteen centuries old and the protestant church only four. We have still much to learn before any future, far-off, divine event. It would seem that the Episcopal church with its distinctive catholic and protestant qualities can serve as agent in promoting understanding between the two extreme factions. This is as worthy a motive for existence as any which might be adduced by any other branch of the Christian church.

Probably so long as a majority of the communicants in the Episcopal church hold to the dogma of apostolic succession as capable of historic proof, a position which again and again has been declared non-essential to the church's well-being, there will be little opportunity for Christian unity among those who profess and call themselves Christian. However, when the majority hold to the episcopate because they believe it represents the best working polity for Christian churches in the life of today and can show that it does, and when they hold that the episcopate has a unique opportunity in promoting peace between the claims of Rome and the claims of Geneva, the Episcopal church will begin to realize the meaning of our Lord's deeply moving prayer in the seventeenth chapter of St. John's gospel.

Sanbornville, N. H.

ROBERT H. DUNN.

From A Congregationalist

EDITOR THE CHRISTIAN CENTURY:

SIR: The article, "Why is the Episcopal Church?" by Rev. Quincy Ewing in the issue of October 20 reviews forcefully certain convictions that many of us have cherished for years. The doctrine of the apostolic succession in any ecclesiastical sense has always seemed to many Christians a fiction, a theory without warrant in history or in spiritual experience. But it has also seemed impolite and unbrotherly for outsiders to keep saying so. There are many things about the Episcopal church that we nonconformists approve of and admire. And many of its clergy are fine and companionable men. We rejoice to think of them as Christian brethren, in every respect our peers. Now comes one safe within the churchly fold to confirm our hope that some at least of his confreres think of us in like manner. And this is all to the good.

The call to Christian unity has been sounded frequently and cordially by Episcopal churchmen. But that call has always seemed to us straying "mavericks" outside as being mainly a loving invitation to surrender. Just a little touch of the hot iron, as it were, and we would be made quite all right. Frankly, we get a little tired of being yearned over. If the call to unity means submission to claims and the bestowal of perquisites that have no basis in fact, it is so faint as to be inaudible to many thousands of Christian people.

An occasional touch of reality in these matters would do a world of good. If, for example, during his quarter of a century in Boston, that prince of the American pulpit, George A. Gordon, could have been observed crossing Copley Square to exchange pulpits on an equal footing with the rector of Trinity church, the spectacle would have done more for unity than a whole series of conferences on faith and order. There is a difference between an exchange of pulpits by Christian ministers, and an arrangement whereby one of them may be allowed on a special occasion, to make an "address."

In other words, it would appear that men of the vision and

purpose of Mr. Ewing in the Episcopal fold have their work cut out for them. They need waste no time on us outsiders. We were persuaded long ago. Friend wife and I have read this article with some amazement at its plainness of speech, but in the end, it must be confessed, with a degree of mirth. For it all seems such a quixotic tilting at windmills—this battering at churchly tradition. The good bishops will continue to hold their solemn conclaves, and their garb, manners, and pronouncements will be correct. A little ecclesiastical cement will be thrown from time to time in the quicksands underneath some shaky and rather funny fences. We of the sects will continue to function as best we may in our unhallowed estate. Meanwhile, Jones from the office and his pals will continue to wonder, when they think of the church debate at all, what it's all about. They will continue to spend their Sundays on the golf links, get their fellowship at the lodge, and possibly glimpse a few rudimentary ethical ideals amid the cigar smoke of the noonday club luncheon. God speed the day when we churchmen of all stripes may concentrate on the real problems, and pass up the frills as excess baggage!

Trinitarian Congregational Church, FRANK B. McALLISTER.
Taunton, Mass.

Chinese Should Have Chinese Bishops

EDITOR THE CHRISTIAN CENTURY:

SIR: I heartily favor the development of churches by, of, and for, the Chinese. It will please me if by this time next year we may see Methodist Chinese bishops at work over there, but elected, not at Kansas City to be sent out with a western trade mark, but elected in China by the Chinese. Moreover, let them have the field without one American bishop. If help is needed let it be sought naturally from experienced missionaries already on the field who know the conditions, know the language, know the people. In the case of Anglican or Catholic churches where western bishops continue with the Chinese it should be remembered that in every case their bishops are elected from the ranks of mature missionaries and are not imported. There is a real difference. The organized Chinese Methodist church will of course affiliate with other Chinese churches and, if desired, complete union follow later.

New York City and Tainanfu, China. PERRY O. HANSON.

Segregation of the Races

EDITOR THE CHRISTIAN CENTURY:

SIR: I want to express to you my deep disappointment in your editorial of October 13 on "The Gary Strike."

We have been in the habit of looking to The Christian Century to set our stakes far ahead in the direction of Christ's own standards and ideals and of challenging us to be satisfied with nothing less than an attempt to gain "perfection" as quickly as possible. You have had the Christian courage to insist that we ought to be satisfied with nothing less than the outlawry of war, for example.

In the present instance you are willing to acknowledge that the "Gary expedient" is surely not the ideal solution from the standpoint of religion and then, with what seems to us the most disappointing moral cowardice ever employed in a Christian Century editorial, you talk about dealing with the situation "realistically."

With all your gestures toward "the ideal solution" and mild criticism of the proposed appropriation for a new school it is doubtful whether the re-reading of your editorial would bring a single sting of conscience to anyone advocating the segregation of the races.

What is more, I am quite certain that the paragraph on the attitude of the Negroes toward segregation is quite untrue. Some of us who have served on interracial committees have had occasion to know that the thought of segregation is abhorrent to the rank and file of the Negro race. Here in Denver we fought out a political campaign on that issue after the supreme

court had ruled against social discrimination in our public schools. I had occasion to know Negro sentiment very intimately and among the thousands of Negroes there was but a single man who could make a claim to even limited leadership who supported segregation, and his attitude was easily explained. Certainly if any organization of Negroes has a right to speak for the race on this topic it is the Association for the advancement of colored people. Nothing in the pronouncements or the convention deliberations of that organization would justify the statement that "Negroes in general are ready to accept such a law as that in Indiana as satisfactory."

It seems to me that only in a paragraph so patently untrue to the facts could a writer of an editorial for a Christian periodical be guilty of using the adjective "radical" in connection with leaders who, by an earlier admission, are standing for a solution "ideal from the standpoint of religion."

Denver, Colo.

A. A. HEIST.

A Segregated Liberalism

EDITOR THE CHRISTIAN CENTURY:

SIR: Reading your editorial on "Universalists Face a Test," a few suggestions occur to me. As you rightly suggest, no Unitarian wants to perpetuate a segregated liberalism, but the conservatives and the huskers for the sake of harmony will keep the unafraid and outspoken liberal in theology in a separate camp for some time to come, I fear. The prejudices of the slow moving Christian masses will still not tolerate or support a freedom which leads straight from the cherished dogmas of the past to an adventurous new construction in theology which the scholars and thinkers know is in process and desire to aid.

No doubt the average evangelical needs the word as it is taught in the Crane and St. Lawrence theological schools, but he does not have to hear it and has often made it uncomfortable for a pastor who indulged too plainly in it. This is a matter of fact and of recent record, as you know, and no mere supposition. We want fraternity—we have it in large measure in thoughtful and educated circles, and no one appreciates it more and works harder for it than the Unitarian who knows too well the loneliness of enforced segregation.

But besides fraternity and fellowship, these liberals believe freedom of utterance for these newer views, which are still heresy to millions, is very essential to that progress in understanding which shall eventually unite Christians—and others not of this fold—in a unity of the spirit and not in oldness of the letter.

Frankly, do you not think a majority of the Congregational churches in this country would find a Unitarian or Universalist minister unacceptable unless he should preach only a part of what was on his mind?

A prophet of the Lord wants freedom for the utmost syllable of his confession.

Ashby, Mass.

EVERETT S. TREWORGY.

A Rare Chance for Boys

EDITOR THE CHRISTIAN CENTURY:

SIR: In the families of Christian Century readers are many boys eligible to apply for enrolment in the Leopold Schepp foundation in order to receive the benefits made available to those of suitable age, 13, 14 or 15, and who meet the requirements. I am therefore addressing you in the interest of this large group of boys, and in the belief that their parents, teachers as well as the clergy, will welcome the cooperation this foundation offers.

The founder, Leopold Schepp, for many years before his death, in 1926, believed that with a suitable incentive in the form of a pledge, coupled with the promise of a substantial award for its faithful keeping, many a boy would be helped over a critical period in the formation and development of his character.

In order, therefore, to carry into permanent effect a long cherished plan, he endowed the Leopold Schepp foundation in

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1925, with a gift of two and a half million dollars, so that from its income a substantial number of boys might receive a gift of two hundred dollars, provided that during the three years from the date of their enrolment in the foundation, they have been faithful to the following pledge:

Desiring to share the benefits of the Leopold Schepp foundation, I hereby pledge my best efforts to be worthy of the aid and encouragement which it offers.

First—To remember my accountability to my Maker, and endeavor with God's help to keep his commandments and daily seek his favor.

Second—To be loyal to my country, to obey the laws of the land which I live in, or in which I may sojourn.

Third—To honor my parents and all to whom honor is due.

Fourth—To be honest in all my dealings and endeavor to observe the rule: "Whatsoever ye would that men should do to you, do ye even so to them."

Fifth—To abstain from all intoxicating drinks and harmful drugs.

Sixth—To avoid the practice of gambling in any form.

Seventh—To shun evil companions and avail myself of such moral and religious influences as are within my reach.

Eighth—To cultivate those manly qualities which will fit me for good citizenship and for an honorable life.

Boys who wish to enrol should write to the director of the Leopold Schepp foundation at 225 West 34th street, New York city, for application blanks; along with the blanks will be sent full instructions as to who may serve as sponsors and the simple conditions under which enrolment is granted.

New York City.

PHILIP RITTER.

Robertson and Case and Jesus

EDITOR THE CHRISTIAN CENTURY:

SIR: I have just finished reading two books about Jesus which are a great contrast. One is "The Spiritual Pilgrimage of Jesus" by Robertson and the other the recently issued "Jesus" by Shirley Jackson Case. The former is written from a background of modern scholarship but it shows a wonderful insight into the mind of Jesus and a sympathetic understanding of his spiritual experiences. It is a most inspiring book for preachers and for all who would enter into the Christian experience of God, and I read it with great satisfaction.

Then I took up Professor Case's "Jesus," hoping to get further light and inspiration from that great life, but I was dreadfully disappointed. It is written from the cold-blooded point of view of the critical scholar very much as one would write of Julius Caesar, his life and times. To Professor Case, Jesus was only a prophet and religious teacher who never claimed to be the son of God in any other sense than that all true Israelites were the sons of God. He never considered himself the son of David messiah or the apocalyptic messiah of Daniel or any other kind of messiah or the Christ, if I understand Professor Case correctly. This exaltation of Jesus was made by his adoring followers after his death. Jesus was only a prophet who taught a righteousness which would prepare the people for the coming kingdom of God which was to come suddenly from above and inaugurate a new order. He died for the cause and became "the martyred prophet." His followers afterwards glorified and exalted him in order that he might win the regard of the Gentile world. Miracles of healing were ascribed to him in order that he might compare favorably with Asklepios among the Greeks and Serapis among the Egyptians. According to this book it might almost be said that Christianity produced Christ instead of Christ producing Christianity. To Professor Case, the exaltation of Jesus by Christendom to be the unique son of God and Savior of men is altogether unwarranted. There is nothing in the book which a liberal Jew might not entirely accept. But such a Christ would never have produced Christianity nor helped millions of souls into the experience of God which they have enjoyed. As an interpretation of the mind and soul and work of Jesus the Christ, Professor Case's biography is valueless. The only value in it is

a fairly good description of the conditions in the time of Jesus. Otherwise it seems like scholarship gone to seed. Is any scholar fitted to interpret Jesus unless he has entered into a deep experience of the love and power and grace of the living Christ? This, Robertson has evidently done. All the wealth of our modern scholarship should bring out more clearly than ever before the wonder and glory of that life in whom God was supremely manifested to reconcile the world unto himself.

Southbridge, Mass.

HARVEY M. LAWSON.

THE SUNDAY SCHOOL

Lesson for November 27. Lesson text: Isaiah 1:10-20.

The Curse of Formalism

WE HAVE seen enough of the prophets of Israel to perceive how they reacted to empty worship. Isaiah, who is a master in his field, pictures the formalism of his time in words that wither and scorch. Notice some of the elements which meet his bitter condemnation: "multitude of sacrifices," "blood of bullocks," trampling of temple courts, incense, stated festivals, spread-out hands in prayers, all of this while immorality ruled in the heart. Translated into modern experience the prophet of today would have to condemn: undue insistence upon baptism and other ceremonies, formal church attendance, the excessive use of millinery, the celebration of Easter and Christmas and other high-days without deep spiritual feeling; attitudes in worship, while the heart is far from God; in a word, worship stripped of religious and moral significance, empty formalism.

Isaiah uses every art to win his people from this emptiness. He follows his picture of meaningless temple trampling, with a most loving and persuasive appeal: "Come let us reason together; though your sins be as scarlet, they shall become white as snow, though they be red like crimson, they shall become as wool." It is the tender note following the condemnation, as you find Jesus calling to him, "as a hen would gather her chickens under her wings." It had its effect, for people are always aware of the falseness of their worship. There is something in a man which makes it seem a terrible thing to lift unclean hands in prayer or to touch unclean lips to the holy communion. After twenty-five years of pastoral work I am fully persuaded that the reason why people stay away from church is because they are consciously bad: they do not come to the light because their deeds are evil. When a person absents himself for a long period from the church, I seek him out to find out what wrong thing he has been doing. He may seek to blame some one else, but it is his own heart that is wrong. One of the chief functions of the pastor today is to find out these evil ways and correct them. The protestant confessional will do this work; only we cannot wait for people to come to us, we must go to them, particularly if they belong to our churches. The rate of loss from the membership of churches is truly appalling; we must go in search of the lost sheep. We will find them in the mountains of ambition and in the briars of temptations. The good shepherd will bring them back and heaven will be full of rejoicing. Pastors boast of the fact that they no longer make pastoral calls; as well might a shepherd boast that he neglected his flock. We cannot wait for people to come to us; we must go to them. I believe in street preaching; I like to stand on a truck and preach to the crowds that soon gather at the corner, or in the side street. There needs to be a great revival of the shepherd spirit; we are too proud of our liberalism, of our church architecture, of our choirs, of our sermons, of our cultured congregations, of our influence in the city, of our popularity as after-dinner speakers. We must go after the sheep until we find them, for in a modern city they are quickly lost.

Do people come to you with their moral problems? Do you seek them out and help them overcome their sins? Sins like scarlet are in the catalogue; sins red like crimson are only too common. The gospel is still the power of God unto salvation.

JOHN R. EWERS.

NEWS of the CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Puget Sound Conference Sounds Outlawry of War Note

Rev. George W. Cooper, of the social service commission of the Puget Sound Methodist conference, reports that at the recent session of that conference a memorial to the general conference on the outlawry of war was passed unanimously. The heart of the memorial is found in the first paragraph: "Be it resolved that the Puget Sound conference do hereby memorialize the general conference of 1928 to urge upon the senate of the United States that they pass the resolution of Senator Borah presented in February, 1924, and still before the senate, announcing and defining the desire of the United States to abandon the war system in favor of a system of world law."

Dr. Amos R. Wells Retires from Remarkable Editorial Service

An unusual opportunity came to Dr. Amos R. Wells 36 years ago when he was offered the managing editorship of the then Golden Rule, now the Christian Endeavor World. This publication has during these years sounded a note of high inspiration for the millions who have made up the Endeavor hosts. An alertness to world affairs, an intelligent attitude toward developments in the fields of religion and social service and a deeply devotional point of view in daily living have characterized the pages of the World during these fruitful years. Dr. R. P. Anderson, who has been Dr. Wells' associate for 20 years, will succeed to the managing editorship, but it is good news to Endeavorers and to the Christian world that Dr. Wells is still to contribute a full page of material each week under a special head and over his own name.

Theological Students to Hold Conference in Detroit

The national conference of theological students will hold its 1927 meeting at Detroit, Dec. 27-28, just preceding the student volunteer convention beginning Dec. 28. The set-up of the conference will be along lines similar to that of the conferences held at Indianapolis four years ago and at Milwaukee last year. All seminaries are invited to send delegates. The proposed theme for this year's discussion is "fellowship among the churches: what can be done about it?" Rev. George Stewart, of New York, is chairman of the interseminary committee.

Christian Unity League Launched at Baltimore

A new organization called the Christian Unity league was launched at First Presbyterian Church, Baltimore, on Oct. 27, with a Disciple as president, a presbyterian as vice-president, a Methodist as secretary and an Episcopalian as treasurer. All the protestant communions of the city were represented. It was decided at this meeting to hold a conference in Baltimore Jan. 12, 13, with three sessions a day. The character of this con-

ference may be judged from the fact that one of the evening addresses will have as its subject, "The Cross the Symbol of Unity." There will be a dozen or more speakers from a distance speaking on such subjects as church federation, the Stockholm and Lausanne conferences, unity in worship, unity in education, unity in evangelization, unity in social betterment, the principles of Christ toward the Christianizing of the world, etc. The indications are, writes Dr. Peter Ainslie, who is one of the leaders in this new and hopeful movement, that the Baltimore conference will have representatives from more than half of the various Christian fellowships. It is hoped that similar organizations may be arranged in other cities at an early date.

Noted Lutheran Leader Dies in Service

The death is reported of Prof. C. Paul, who since 1919 had been filling the position of executive secretary of the American Lutheran auxiliary committee for Germany. Prior to his appointment to the German post he had held a professorship and had served as a successful administrator of missions.

Rev. Samuel A. Eliot Begins Important Ministry

The Arlington street Unitarian church, Boston, is looking forward to its 200th anniversary in 1929, and an auspicious event looking to that memorable anniversary is the coming to its pastorate of Rev. Samuel A. Eliot this month.

Highland Park, Ill., Church Features Drama Evenings

Dean Inge has predicted that "the world's next prophet will be a dramatist," and the Highland Park, Ill., Presbyterian church has taken the dean seriously. On Wednesday evenings, from Oct. 5 to Nov. 16, "church night programs" were carried through, with the presentation of a drama as the chief feature of each evening. Rev. Frank Fitt, minister of the church, selected as dramas for the season: "The Quest Divine," by Marshall N. Goold; "The Trial of Jesus," by John Masefield; "St. Claudia," by Marshall Goold; "Whither Goest Thou?", by Carleton H. Currie; "Dust of the Road," by Kenneth S. Goodman; "Larola," by Helen L. Wilcox and "The Sword of the Samurai," by Tracy D. Mygatt.

Dr. Fosdick Says "Self-Expression Is Not Self-Explosion"

Speaking at Alexander hall, Princeton university, recently, on the meaning of freedom, Dr. Harry Emerson Fosdick told 2,000 undergraduates that "There is no freedom until one has been mastered." "My charge against the younger generation," he continued, "is that by self-expression you really mean self-explosion. You seem to think it is giving one of your instincts its 'gangway.' Self-expression in that sense is not freedom." Attacking those who in their objections to restraint throw off accepted conventions

merely to accept other forms of life equally conventional, Dr. Fosdick declared: "What you call freedom is often not freedom, but a change from a conventional pattern to another convention. Certain young people today would not worship Jesus Christ. That would be convention. So they worship H. L. Mencken, forgetting that long since that has become a convention." Christians are largely to blame for the appearance of goodness being dull and of sin being exciting, Dr. Fosdick said. "They do not crucify cautious goodness," he declared. "Let us have our fling for God and goodness, peace instead of war, justice instead of evil, and a vital religion in our own lives and church."

Death of Mother Of Bishop Hughes

Mrs. Louisa Holt Hughes, mother of Bishop Edwin H. Hughes, of the Methodist church, died Oct. 31, and was buried at Bloomfield, Ia.

Presbyterian Educator Sees Education Gaining Among Mormons

H. W. Reherd is the president of Westminster college located at Salt Lake City. In a current article he states that Mormon ideas with reference to education have completely reversed themselves in the past fifty years. When protestant schools were first established in Utah, Brigham Young told his people that if the Lord wished their children to be educated he would teach them by inspiration. Today, Mr. Reherd reports, the Mormon people are earnest advocates of education. The earliest schools in Utah were established by protestant denominations, the Presbyterians taking very active part. It was a Presbyterian, Dr. J. F. Millspaugh, principal of the Salt Lake collegiate institute, who was drafted by the politically victorious "gentiles" in the early nineties to organize a public school for Salt Lake City. Three tendencies are noted by Mr. Reherd in his study of current education in Utah: First, the great stress laid by the Mormon church on religious education, particularly through the seminaries. Second, the extreme swing toward the vocational type of education to the consequent neglect of the cultural type. Third, the rapid development of the junior college system.

The Bible and Censorship

From London comes the news that a controversy has developed between the management of the Globe theatre (classic name, but this is not Shakespeare's Globe) and the state censor, because the censor prohibited the reading of the story of Joseph and Potiphar's wife from the book of Genesis. The passage in question may or may not be suitable for the reading under the given conditions, but certainly the fact that it is in the Bible is no proof that it should be immune from censorship. A similar line of argument has often been used to ridicule all censorship. Why, they say when it is proposed

to expurgate some offensive passage, there are worse things than that in the Bible.

California Church Life in Review

Los Angeles, Nov. 3.

EVERYBODY'S little playmate, H. L. Mencken, was out here a few months ago. No effort was made to suppress the story that he was met at the train by a large company of his local disciples, blowing horns, banging brass, wag-

New Churches Mark Rising Real Estate Values

gling pennants, and chanting, "For he's our pal." That day, Harry learned how Moses felt when he sighted the calf. Since then, he has been referring to the greatest city between London and the Big Dipper as "Los Angeles the Damned." While we are not over-sensitive to playful criticism, or insensible to a melodious phrase, it is felt, by some, that the cognomen is perhaps an exaggeration. For we can point to a number of magnificent new churches as proof that interest is running high with the people who believe in the beauty of holiness as expressed in worthy monuments to Christian progress. In the past few months, many beautiful church edifices have been dedicated here. The most conspicuous and costly are the huge, cathedral-like buildings of the Disciples, Baptists, Presbyterians, and Unitarians, the four of them representing nearly that many millions of dollars. True, some of these enterprises were largely financed by a migration toward the rapidly growing western district of the city from downtown property advantageously disposed of for business uses; but this good fortune does not mean that these congregations merely took their proceeds from the sale of valuable sites and spent it on new churches, for large contributions were made to supplement the funds accruing from the disposal of former locations. The Jews are now in process of doing the same thing, and the Congregationalists are drawing plans for another imposing structure. The tourist cannot fail to be impressed by what he sees of church interest in these parts.

* * *

Religion's Shrill Voice

Incidentally, this is a good church-going locality. People turn out, on Sundays, in surprisingly large numbers. I know of no part of the country where less effort is required to secure a crowded auditorium. But the voice of religion, in this zone, is very shrill. Church advertisements, in the Saturday papers, shriek of a sprightly competition among the prophets to vend salvation in terms so startling that the conservatively-minded visitor is halted in his tracks and filled with gasping amazement as he reads the menus of the spiritual feasts prepared for him on the ensuing Lord's day. The soil and climate of lower California seem friendly to the generation and growth of all manner of quackeries, cult, and quirks. Some flourish in rented halls, ranging in mood and technique all the way from home-brewed occultries and mysticisms, bearing fantastic titles, to stupendous re-

Certainly there are. Any book which contains as wide a variety of case studies

vivals promising, in tents on vacant lots, the good old-time religion. In front of a private residence, on a busy street, a vivid billboard announces that here is "The Temple of the Blue Flame." It is suspected that the influence of the Hollywood clamor for something new, bizarre, spectacular, and arresting, is responsible for so much display of an Athenian hanker for fresh procedures in promoting religious interest. There is a strong distaste manifested in this locality for the staid, conventional methods of evaluating the issues of life. The page of "Health Notes" conducted in the leading newspaper of this city is written by a chiropractor. This does not mean that the majority of the population is in conscious revolt against allopathic medicine or traditional religion, but it unquestionably indicates a strong desire, on the part of many people, to seek salvation for body and soul by other means than the processes usually considered sound.

* * *

Wrestling with Divorce

We have a new law in California which requires candidates for matrimony to appear at the court house three days before the issuance of the license and apply for credentials. In every case, three days must elapse between the issue of the "first papers" and the actual grant of the marriage license. It is a good law. The number of impetuous weddings has been materially reduced. Fugitive couples fleeing from the wrath of protesting parents, experience much difficulty in outwitting their elders. It is still too early to predict what effect the new regulation will have upon the divorce mill, which grinds exceeding fine in these parts, but the court of domestic relations is hopeful of good results. At all events, the marriage market has slumped. In Los Angeles county, but 787 knots were tied in the month of September as against 1634 in the same month in 1926. In Orange county, 562 licenses were issued in August and September, this year. Last year, 860 licenses were granted during the same period. Elopements are reduced to a negligible quantity. Reports from the state capital indicate that the number of marriages, since the law went into effect, has been reduced thirty per cent.

* * *

Dr. Millikan's Influence

One of the finest influences for a sane, sound, constructive religion, in this locality, is Dr. Robert Millikan, president of California Institute of Technology, who cheerfully appears on convention programs to speak of the earnest desire of scientific men to promote the type of religious thought which may be self-respectingly held by trained minds. The spirit of our institutions of higher education is excellent, and the cooperation which the churches receive from them could not be more sincere and effective.

LLOYD C. DOUGLAS.

in human experience as the Bible is certain to contain some materials that are not suitable for general reading. One must judge the book by its heights and not by its depths. Parts of it deal with the pathology of the human soul, and not all pathology is edifying general reading.

Takes 184 Episcopalians to Make One Convert

Leon C. Palmer, who served as secretary of the recent Episcopal bishops' crusade and who is now serving as general secretary of the national brotherhood of St. Andrew, reports rather pessimistically of the missionary genius of his denomination, in a recent issue of the Diocese, official publication of the Episcopal church in Chicago. He indicates that an analysis of statistics of the church for a period of five years shows that after allowing for the growth due to normal increase in population and deducting losses

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by death it takes 184 church members to bring one person, net gain, into the church membership. Writing on some of the weaknesses of the church as brought out

by the crusade, he says in part: "In many sections of the country there was comparatively little desire for the services of lay crusaders. Few dioceses definitely re-

From a Midwestern Watch Tower

Chicago, November 8.

THE FUTILITY of passing resolutions seems to be fully agreed upon, judging by the fun that is poked at that pastime. Yet conventions and conferences keep on passing them; and sometimes they seem to get under the skin. Preaching and Such was the case with Politics certain resolutions passed

at a recent Methodist Episcopal Rock River conference. The self-confessed world's greatest newspaper devoted a full column leading editorial of its Sunday, October 16, issue to a discussion of these resolutions. It says, in part: "The Rock River conference of Methodist ministers, by way of reply to recent criticism of clerical interference in politics, has affirmed its right to free speech on economic, military, national, and international affairs. The preachers then voted their opposition to the training of reserve officers; they expressed themselves in favor of farm relief, collective bargaining, and the eight-hour day for women; they said that American investors and their investments in foreign lands 'should be subject to an impartial administration of the laws of the land wherever they elect to reside or make investments'; they protested against the military occupation of any portions of Latin America or the Asiatic continent; and they favored federal legislation against child labor." After criticizing certain omissions, as of the evil consequences of invisible government and the flogging of citizens by night riders, it goes on: "Even with these omissions, the resolutions, as passed, read like a party platform. Possibly they are to be interpreted as the keynote in the organization of a Methodist party which, though it is to operate in the political field, is to have a religious test for membership. Possibly, too, the action of the Methodist clergy is to be followed by similar action by the preachers of other denominations and we shall have in this country Presbyterian, Catholic, Jewish and a host of other political parties, each with its religious test." All of which, of course, is just plain bunk. Yet it is gratifying and a bit heartening to see that these considered expressions of opinion concerning the application of Christianity to social questions are not being passed over as inconsequential. A well-known religious leader has said publicly on more than one occasion that he'd rather be damned than ignored—and he has been damned plenty. And the churches may well covet the same attention.

* * *

A Problem of Comity

An interesting situation has developed at Des Moines university, Iowa. Several months ago it became known that this Baptist institution seemed doomed to go to the wall. There was an indebtedness on the property of something like \$375,000 and a current indebtedness of about \$60,-

000. The board of education of the Northern Baptist convention, which had put many thousands of dollars into the institution, could do no more—at any rate, not enough to save it. But suddenly a savior appeared in the Baptist Bible union—the most extreme wing of the Baptist fundamentalists. They proposed to the trustees that the Baptist Bible union assume the indebtedness and take over the property and the offer was accepted. The acting president of Des Moines university is now T. T. Shields of Toronto, president of the Baptist Bible union, who has long been asking the Baptist convention of Ontario and Quebec, "Can two walk together except they be agreed?" The convention has at last concluded that they can't. And so, instead of letting out the people who could not agree with Dr. Shields, they have expelled instead Dr. Shields himself and his church! Now the Baptist Bible union, through Des Moines university, is causing all kinds of ructions on this side of the line by its appeals for financial support on the plea that it is the one and only simon-pure orthodox institution of learning in the territory of the Northern Baptist convention—a claim strongly resisted by many other institutions which capitalize their orthodoxy. The problem now is, what shall be the attitude of the various conventions, and of the denomination in general, to these appeals? This problem is discussed in a lengthy editorial in the last issue of the *Baptist*, the official organ of the Northern Baptist convention, and the conclusion reached is that "the solution of the problem of comity lies therefore primarily in the hands of the Baptist Bible union. If it comes to the denomination with a fraternal, constructive and cooperative proposal, it will be met in the same spirit, and problems of adjustment will be easy. But if under the plea of Baptist liberty or of superior orthodoxy it comes to the constituency of the Northern Baptist convention in a spirit of factious antagonism, with a declaration of war, or if it seeks to divert from the accredited schools and other agencies of the convention that support to which the denomination is already morally engaged, there will be no opinion left to those who are loyal to the convention, to its compact and to its cooperative program, except to close the doors." The guess of the writer of these notes is that the denomination is in for a hot time for a while. With Des Moines university as a vantage point from which to launch his attack, Dr. Shields is likely to be as pestiferous on this side of the line as he has been for many years in Canada.

* * *

A Voice from England

Speaking at that remarkable forum for the expression of opinion, the Chicago Sunday Evening club, on Sunday evening, Nov. 6, Henry Wickham Steed, editor of *(Continued on page 1374)*

questioned the inclusion of a layman in the crusade team; several stated that a bishop and a presbyter would be sufficient, without a layman. In practically every case where lay crusaders did serve, their work proved most acceptable."

The Faith of a Chinese Christian Leader

The secretary of the national Christian council of China is reported to have closed an address to his fellow countrymen of the churches with this stirring exhortation: "We must reaffirm our faith in Christ. In time of peace as well as in time of danger we should stand firm. How can we do it? The secret is a reverent faith in God, realizing that he is changeless, he is reigning, he is controlling the universe. Today is the day of testing of the followers of Christ; those who endure to the end are the faithful ones. Of late we have almost forgotten what it means to bear the cross, what to experience Gethsemane, because it is rather popular to be a member of a Christian church nowadays. It is in such times of popularity that our spiritual life declines so easily. The present storm we are facing is like the farmer sifting his wheat: the chaff will be blown away, only the grain remaining. The church is passing through a period of purification which must be regarded as the greatest blessing God can bestow upon his church in China. We pray that we fellow Christians may prove to be loyal and faithful disciples of God evidenced by our faith in him, our patient endurance of suffering, and our love of our fellow men."

Dr. Brightman Delivers Memorial Lectures at Duke University

Dr. Edgar S. Brightman, professor of philosophy at Boston university graduate school, gave the fourth annual series of John M. Flowers memorial lectures at Duke University, Nov. 7-9.

New Head for Iowa Wesleyan

Dr. James E. Coons, pastor of the Methodist church at Newton Centre, Mass., has been unanimously elected to the presidency of Iowa Wesleyan college, located at Mt. Pleasant, Ia.

National Comity Conference At Dayton, O.

A national church comity conference is to be held Dec. 6, 7, at Dayton, O., being called by the council of home missions and the federal council of churches acting jointly. Problems of cooperation will be considered.

Canadian Church Union Calls For More Ministers!

When church union came in Canada, with the Methodists, Congregationalists and the great body of Presbyterians merging their forces, some questioned what was to become of the superfluous pastors, but the following report from Canada answers any such questions: When the union was consummated 170 Presbyterian ministers found themselves without congregations, their people having by majority vote declined to enter the union. Since then there have been local readjustments which have consolidated 396 charges into half that number. One

would expect therefore to find 360 ministers without charges. As a matter of fact, comes a report from Toronto, less than twenty are so deprived of pastoral work, and even these are in trouble owing to the fact that special circumstances of age, health or family responsibilities prevent them from accepting work. All the ministers have been employed more advantageously to Christian service. Over 150 new charges have been established, providing regular religious ministries in over 600 places in which such ministries were not previously provided by any Christian communion. In addition to this release of ministers for entirely new fields

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vast economies have been effected by the rearrangement and new grouping of congregations so that they may be served with the minimum of traveling and inconvenience. This has been accompanied by the cessation of home mission grants to large numbers of charges, making possible considerable new income for home missions and so providing for expansion to which reference has been made. The outlook for expansion during the next six years is such that the supply of men for the ministry in adequate numbers is already a matter of concern.

Rector 35 Years at Chelmsford, Mass.

Rev. Wilson Waters has just completed 35 years of service as rector at All Saints church, Chelmsford, Mass.

An Endowed Professorship for Yale School of Religion

A gift of \$100,000 to the Yale endowment fund to establish a professorship of comparative religion in Yale divinity school has been made by John A. Hooper of York, Pa. Mr. Hooper, who graduated from Yale law school in 1891, provides the professorship as a memorial to his parents.

Baptist Church of Lexington, Mass., Honors Dr. Conwell's Memory

The main assembly hall of the new remodeled plant of the Baptist church at Lexington, Mass., will be dedicated to the memory of the late Dr. Russell H. Conwell, who was a pastor there in the 70's of the last century. Rev. R. Mitchell Rushton is the present pastor. The dedication service will be held Nov. 16.

New York Methodist Social Union Meets Dec. 1

Features of the autumn meeting of the Methodist social union of New York city, to be held Dec. 1 at St. Andrew's church, will be a concert in which the new \$30,000 organ recently installed at the church will be the central figure. There will also be addresses by Prof. W. J. Thompson, Dr. R. E. Diffendorfer, and F. A. Horne.

Famous Speakers at City Temple, London

A feature of the activities at City Temple, London, is the City Temple literary society, which meets on Thursday evenings, and which has a membership of 2,200. Among the special speakers at this season's sessions are: Major Ian Hay Beith, Prof. J. Arthur Thomson, Mr. Wickham Steed, Sir Oliver Lodge, Mr. Hugh Walpole and Mr. Frank Hodges.

Mentioned for Moderatorship of the United Free Church of Scotland

Rev. A. J. Gossip, Aberdeen; Dr. J. Harry Miller, Edinburgh, Dr. P. D. Thomson, Glasgow, Rev. Robert Hill, Renfrew, are mentioned for the moderatorship of the United Free church of Scotland.

Dr. R. A. Millikan Expresses Himself on Church Unity

In an address delivered before a meeting of the Congregational churches in Pasadena, Cal., Dr. Robert A. Millikan, famed physicist, discussing the question of church unity, said: "The problem is whether or not it is possible to unite a

considerable number of protestant churches into a union church through the complete renunciation of the historical background which has caused sectarian differences and which is generally recognized as insufficient basis for these differences." This he thought was not possible right away "for the simple reason that the churches, like the whole community, are in need of a slow educational process." He further remarked that the union of the churches would be possible "if all forces of good were concentrated in the churches and all forces of evil outside."

A Record Pastorate in Buffalo

Rev. B. S. Ferrall began his 25th year at Central Christian church, Buffalo, N.Y., on Oct. 23, which is a remarkable achievement considering the fact that the church is located in a rapidly changing community. It is hoped that a permanent endowment may prolong the church's life for many years.

Bishop Barnes Receives Heavy Mail

Bishop E. W. Barnes, whose recent comments on evolution and the sacraments of the church have brought him into a rather strong limelight, reports that he received 1,100 letters during a recent fortnight, of which only about 40 were critical or abusive. In these, he states, the only serious contention was that any experimental test of sacramental dogmas must be inadequate.

Lord's Day Alliance Will Celebrate

The 39th anniversary of the Lord's day alliance of the United States will be observed Dec. 11, 12, 1927. The anniversary sermon in New York will be preached

Sunday morning, Dec. 11, by Rev. W. Russell Bowie, rector of the Grace Protestant Episcopal church, New York. It is planned to have the anniversary also observed in other cities and Rt. Rev. James E. Freeman, bishop of Washington, and Rev. W. S. Abernethy, have been invited to preach anniversary sermons in Washington, and Rev. J. W. G. Fast, in Baltimore. It is planned also to have anniversary sermons preached in Philadelphia, Richmond, Charlotte, and other cities.

Manchester Guardian Lauds Late Cardinal as Statesman

Writing of Cardinal O'Connell, late Roman Catholic archbishop of Armagh and primate of Ireland, who died two weeks ago, the Manchester Guardian praises him not only as a great churchman, but adds that "his career gives solid evidence that he was entitled to be ranked as a statesman."

Congregationalists Promote Evangelism and Friendship

The autumn program organized for Congregational churches under the suggestion of the national council includes many homecomings, harvest festivals, social rallies, go-to-church days, and other projects for stressing the friendly aspects of the life of the church and its evangelistic message. Dr. E. I. Bosworth, writing for the commission on evangelism, said: "The goal of the will of God is the creative evolution of an honest and friendly world. . . . The highest experience in human life is the satisfaction found in friendships—friendships with wife and children, brothers, sisters and parents and with other friends with whom we laugh heartily and sorrow sincerely." Plans for membership recruiting and for reviving

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Week of Prayer

Jan. 1-7, 1928

An outlined program for the week of prayer, Jan. 1-7, 1928, is just published. This program will be circulated through all English-speaking lands, and will be translated for use in over fifty other countries. Copies of the program may be secured from the federal council, at 105 E. 22d Street, New York.

Dr. George Craig Stewart Lauds Character of Deceased Priest

Speaking of the late Father Hugh P. Smyth, Catholic priest at St. Mary's church, Evanston, who died last week after a generation of service at this great church, Rev. George Craig Stewart, rector of St. Luke's Episcopal church, Evanston, commented as follows upon the dead leader's character: "In the death of Father Smyth, Evanston loses one of its most distinguished and best beloved citizens. He was a sound scholar, a dignified and devoted parish priest, a patriotic American and a genuine Christian. He was distinguished for his intellectual convictions, for the large and charitable tolerance of his spirit and for the twinkling humor of his speech. We who knew him and loved him as a comrade in the religious life of Evanston suffer in his death a poignant loss. God grant him rest and peace and joy and life eternal."

Detroit Presbyterians Raise Great Church Expansion Fund

The Presbyterian churches of Detroit, at a victory dinner at Hotel Statler, swept to its climax their \$300,000 church expansion fund drive. Rev. Morton C. Pearson, executive secretary, speaking of the significance of the effort, said: "The campaign has brought our people to think of Presbyterianism on a bigger scale, and has developed a home missionary spirit that alone has been worth the effort. In the combined movement to help the other fellow, our members have gotten away from the tendency to think of their churches as individual units, and the effect has been a drawing together of all our forces for a mightier achievement."

A Little Story of Church Union

Freepoort, Pa., is a little town of 3,000 population, in which three old Lutheran congregations existed side by side for many decades. The three churches were all of frame construction, the most pretentious representing a financial investment of \$4,000. Seven years ago the three congregations united under the appropriate name "Trinity." The old buildings were sold for a few thousand dollars apiece, and property was purchased for the erection of a new church. Last summer, Trinity Lutheran church, Rev. S. G. Dornblaser, pastor, was dedicated—a complete church and Sunday school plant valued at \$113,000. The congregation numbers about 250.

Negro School in Georgia Gets Results

The head of the Dorchester academy, Liberty county, Ga., is the daughter of

Rev. George Moore, the first superintendent of Negro church work of the American Missionary association. Mr. Moore and his wife were in the original company of Fisk Jubilee singers. Miss Moore has enlisted substantial cooperation from the surrounding population and a local advisory board has recently been formed. "If it weren't for Dorchester academy, Liberty county wouldn't be worth a chaw of terbacker," was the significant comment of one of the patrons of the school.

Chicago Disciples Church to Have New Building

Irving Park Christian church, R. C.

Lemon, pastor, will soon erect a new home to cost about \$100,000. The building will be of English gothic construction.

Elders Leave Institute Because of Pastor's "Unpatriotic Utterances"

Five elders were recently reported to have resigned from Oliver institute, a Presbyterian church of Chicago, giving as one of their reasons the "unpatriotic utterances" of their pastor, Rev. Norman B. Barr, who has been the guiding genius of the institute for 31 years. One of his statements from the pulpit was that "I will follow the flag and the cross and when they separate I will follow the cross." Judge Charles M. Thomson,

A New Book By A. N. Whitehead

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formerly of the appellate court, and chairman of the board of trustees of the institute, characterized the dispute as a tempest in a teapot, and added that the rebellious elders were a small minority.

Michigan Unitarian Conference Favors Arbitration Treaties

At the meeting of the Michigan conference of the Unitarian church, held at First Unitarian church, Toledo, O., early in October, this resolution was passed, among others: "That the Michigan Unitarian conference favors treaties outlawing war and stigmatizing the nation which appeals to military means for the settling of disputes instead of appealing to arbitration as, ipso facto, the aggressor."

Dr. Atkins Speaker at Boston Congregational Club

At a dinner given by the Boston Congregational club on the evening of Oct. 24, with 2,400 persons present, the chief speaker was Prof. Gaius Glenn Atkins, of Auburn seminary, his subject being "Viewpoints from a Professor's Chair." The Boston organization is said to be the oldest and largest Congregational club in the country.

Noted Surgeon Addresses Buffalo Laymen

A meeting of laymen of Buffalo churches under the auspices of the laymen's evangelistic association, Oct. 18, had as its principal feature an address by Dr. Howard A. Kelly, eminent scientist and surgeon of Baltimore. His subject was "The Scientific Man and the Bible." The audience numbered over 8,000 persons.

Africa Still Pretty Dark

In the entire continent of Africa about 12,000 separate languages and dialects are spoken, about 500 of which are used in large areas. There is a nucleus of Christian literature on a very modest scale in 243 of these languages. It is said that less than 100 languages can boast of as many as five books, and only 17 of them are able to claim 25 books. Africa is still in many ways "the dark continent."

Conference on Religious Education at Drake University

A regional midwinter conference on religious education will be held at Drake university, Des Moines, Ia., Dec. 5 and 6, under the auspices of the department of religious education of the college of the Bible at Drake. Among the speakers scheduled are: Dr. J. M. Artman, Prof. Edwin D. Starbuck, Dr. Hugh Magill, Dr. George A. Coe and President D. W. Moorehouse. Pastors, directors and other professional workers are invited to attend.

Sir Harry Lauder Testifies

"When things are going well and the world seems rosy—pray; pray as hard, as earnestly, as if you were trapped in a mine in the first dawn of manhood. Be not led into the paths of neglect by false pride. Get 'acquaint' with God as those miners did, and as nearly all miners are."

Sir Harry began life as a pitboy in a coal mine in Scotland. He was brought to great grief during the war by the loss of his son, and has recently suffered the loss of his wife.

Completes "Introduction to the Hexateuch" for China

Rev. George W. Hollister, a missionary of the Methodist Episcopal church and principal of the Hinghwa Biblical school, Hinghwa, Fukien, China, has just completed the writing of a volume entitled "A New Introduction to the Hexateuch," designed to give Chinese preachers and students a fuller appreciation for an understanding of the Old Testament. This is a step toward the fulfillment of a purpose which Mr. Hollister formed several years ago to give Chinese Christians and students an adequate presentation of the Old Testament. The volume is being received by missionaries and the Chinese Christians as an important contribution to the better understanding of the Bible.

Famous Baptist Church Observes Centenary

Clarendon street Baptist church, Boston, made famous by the quarter century ministry of Dr. A. J. Gordon, celebrated its centenary Oct. 9-16. Sunday the 16th was specially observed as "Gordon day." The anniversary sermons were delivered by Dr. F. B. Meyer, of London. Rev. I. W. Williamson is present pastor at Clarendon street.

Southern Baptists Real Estate Experts

It is reported that the Southern Baptist theological seminary has recently sold a building site costing \$14,000 for \$100,000, and that another property bought for \$100,000 has trebled in value.

More Interesting Figures

The latest statistics of the spring conferences of the Methodist church as given in the proof sheets of the forthcoming spring minutes, reveal a net gain of 20,053 in the number of preparatory and full members as compared with the figures of 1926. The nonresident-inactive members column shows an increase of 11,981 over a year ago. The Sunday school enrolment, however, shows a decrease of 33,801 over the number reported last year.

Buffalo Area Methodists Discuss Evangelism

Nearly 1,000 Methodist ministers and laymen of the Buffalo area met at Syracuse, Nov. 10-11, to hear seven bishops discuss various phases of the subject of evangelism.

St. Andrew's Cross to Become General Laymen's Magazine

By action of the national council of the Brotherhood of St. Andrew, an Episcopalian organization, the monthly magazine of the brotherhood, St. Andrew's Cross has been enlarged in scope so as to make it a general laymen's magazine for all laymen of the church.

English Hymnal Will Be Translated for Use of Blind

In its work for the blind, the Anglican

A greater 20th CENTURY QUARTERLY

Three new department contributors: Dr. James M. Stifler, of Evanston, Ill.; Dr. Charles Stelzle, of New York; Dr. Roy L. Smith, of Minneapolis
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society for promoting Christian knowledge is on the eve of a great undertaking, the publication of the English hymnal in braille, an enormous piece of work which has been in mind for many years. It will comprise ten or eleven full-sized thin volumes. All the printing is done at the Royal blind school and asylum in Edinburgh.

Fifty Years in One Pastorate

That is the record of Rev. Harlan K. Fenner, pastor of Second Lutheran church, Louisville, Ky. The anniversary was properly celebrated on October 2 with a special sermon, among other features, by Pres. F. H. Knubel, of the United Lutheran church in America.

Utah Endeavorers Favor Outlawry of War

At the annual convention of the Christian Endeavorers of Utah, late in October, a resolution in favor of the outlawry of war was passed by a rising vote of the 200 persons present.

Nanking University Opens Auspiciously

Report comes that Nanking university, Nanking, China, opened the year Sept. 10

FROM A MIDWESTERN WATCH TOWER

(Continued from page 1368)

the British Review of Reviews, brought an impressive message to America. He dared to speak on Mayor Thompson's favorite topic, "America First," and declared that America had it within its power to determine whether the future relations of nations should be peaceful or warlike. Referring to the criticism which has been made of Sir Austen Chamberlain's refusal to commit the British empire to a compact to unite with all other nations in suitable measure against any nation making aggressive war, he asserted that the reason for Sir Austen's position was the fear that America might be found backing such an aggressor nation and Great Britain would not risk coming into conflict with America. Sir Austen and those who agree with him are convinced that American dealers in munitions and lenders of money might exercise such influence upon the American government that America might be found in this rather discreditable role. For his part Mr. Steed claimed to represent a large body of British public opinion which was convinced that the idealism of the United States would prevent America from ever backing any nation launching an aggressive war. His startling statement was that if the United States should issue a declaration as binding and monumental as the Monroe doctrine that it would never give aid or comfort to an aggressor nation in war the scourge of war would be forever removed from the world. If those jingoistic elements in all the nations who might otherwise be prepared to take the risk knew at the beginning that America would extend no sort of help, they would not dare make the attempt; they would realize that the effort was foredoomed to failure.

CHARLES T. HOLMAN.

with an enrolment of 300; this "in spite of great difficulties of transportation and a severe cholera epidemic."

Minneapolis Church Has Three Sunday Preaching Services

Simpson Methodist church, Minneapolis, has gained no small fame for the remarkable crowds that attend its evening services. Although the church seats 1,700 people it is the usual thing for hundreds to be turned away unable to obtain seats. To remedy this situation an afternoon service, which is an exact duplicate of the evening service, is held at 4:30 o'clock, and nearly 1,000 people are to be found in this afternoon service each week. Dr. Roy L. Smith, pastor of the church, preaches at all three services each Sunday. On Oct. 30, Simpson church celebrated the passing of the 2,000 mark in membership, the total number of names on the roll now being 2,057. Eight years ago this church had a membership of 603. Ten full time workers and four half-time workers comprise the present staff. One of the Sunday school classes recently purchased a large dwelling adjoining the church and presented it to the church as a parish house.

BOOKS RECEIVED

- The Church in the World, by Dean W. R. Inge. Longmans, \$2.00.
The American Philosophy of Equality, by T. V. Smith. Univ. of Chicago Press, \$3.00.
God's Promises, by Charles M. Sheldon. Rae D. Henkle Co., \$2.50.
The Man Who Conquered Death, by Franz Welser. Simon & Schuster, \$1.50.
Finding Themselves, by Julia C. Stimson. Macmillan, \$2.00.
The Ethical Basis of Reality, by E. E. Thomas. Longmans, 10 shillings 6.
A History of English Literature, by Louis Cazamian. Macmillan, \$5.00.
Christianity, by Charles Guignebert. Macmillan, \$4.50.
America's Future Religion, by Joseph A. Vance. Revell, \$1.25.
Changing Foreign Missions, by Cleland B. McAfee. Revell, \$2.00.
Missionary Methods for Church and Home, by Katharine S. Cronk. Revell, \$1.50.
Are Missions a Failure? By Charles A. Selden. Revell, \$2.50.
Plays for Three Players, by Charles Rann Kennedy. Univ. of Chicago Press, \$2.50.
Crannell's Pocket Lessons, by P. W. Crannell. Judson Press, 25c.
The Life and Work of Jesus Christ Our Lord, by T. W. Harris. Morehouse, \$2.00.
The Missionary and His Work, by L. M. A. Haughwout. Morehouse, \$2.50.
The Christian Sacraments, by Oliver C. Quick. Harper, \$3.00.
The Portrait of Zelade, by Geoffrey Scott. Scribner, \$2.00.
The Paradox of Religion, by Willard L. Sperry. Macmillan, \$1.00.

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Henry Nelson Wieman is a professor in the divinity school of the University of Chicago, where he teaches the philosophy of religion.

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